The Nation.

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The Week.

THE selection of Major McKinley for permanent Chairman of the Minneapolis Convention was altogether fitting. He represents the policy that led the party to the direst disaster in its history. It was McKinley and Reed to whom Senator Ingalls referred in his dying agonies on the 5th of February, 1891, in these words:

"Those leaders who have conducted the most powerful political organization in American history to the most stupendous and overwhelming disaster recorded in its annals, should be able to forgive those who doubt the infallibility of their judgment. If they are wise, they will be less proscriptive and more tolerant of differences of opinion, especially among those whose devotion to human liberty cannot be questioned, and whose constancy and fortitude have been exposed to tests as severe at least as any they have ever known."

A man whose chief distinction it is that he was the instrument selected by the protected classes to work out the most exorbitant piece of tariff robbery the country ever experienced, and by the same token caused a change of 172 seats in Congress against his party, might be fitly chosen to preside over the Convention, if the party had not yet recovered its senses from that concussion. What McKinley said upon taking the chair was commonplace in the extreme, and has been repeated by him a hundred times. "We propose to raise our money for public expenses," he said, "by taxing the products of other nations rather than by taxing the products of our own." Why, then, was the duty on raw sugar repealed? That is the product of other nations. We received fifty millions of revenue from those sugar-producing countries, according to the McKinley idea, by taxing their products. The Treasury is sadly in want of that revenue at this time. There will be abundant opportunity between now and November for McKinley and others to explain why they thus exempted foreigners from a tax of fifty millions which the said foreigners had been paying for many years without the slightest complaint.

The most humorous feature of the Minneapolis Convention was the spectacle of "glorious Tom Reed" booming himself for the nomination. The ex-Speaker conceived the idea that he was the ideal candidate for his party some time ago, and for weeks past he has been buttonholing every Republican from any part of the country whom he could get hold of, and begging his support. As the movement for his nomination did not appear to be making much headway, and threatened to disappear entirely unless carefully looked after, he concluded to go to Minneapolis—although not a delegate to the Convention—and manage it himself. The personnel of this Convention was the poorest ever seen in a national gathering of the Republican party, and Mr. Reed was, perhaps, warranted in thinking that it would disregard the indecency of such a performance. The result, however, was such as to remind him how small a person he is away from the scene of his arbitrary career as Speaker of the House.

Considered as "practical politicians" (for they all claim that title as their highest distinction), Messrs. Quay, Platt, and Clarkson return from Minneapolis in a very sorry plight. They formed a "combine" for the openly avowed purpose of "knocking out" the President because he had not given them as much patronage as they thought they deserved. They declared to the whole United States, several times a day for a month, that they had come to the conclusion that the President should not be renominated, since they did not consider him "available." After searching about for a candidate for some time, they finally concentrated on Blaine and began their campaign for his nomination. Anything more childish than this campaign proved to be has never been witnessed in this country. The members of the "combine" announced, two weeks in advance of the Convention, that they were going to stampede it for Blaine. Then they went to work, not merely to defeat the President, but to attack his record in office, and to assail that of his associates in the Cabinet and his leading supporters everywhere. Then they induced Mr. Blaine to resign from the Cabinet in the very manner and at the very time best calculated to injure their own cause and create sympathy for the President. Then, when they reached the Convention city, they continued their brass-band tactics daily by announcing in advance every move that they intended to make. Finally, when their bogus Blaine boom collapsed, they announced, again in advance, that they were going to concentrate on McKinley and stampede the Convention for him.

The Republican platform is not received with much heartiness by Republican newspapers. There is nothing inspiring about the Force-Bill and McKinley-Law planks, while the silver plank is characterized by the Philadelphia *Ledger* as "a most unwise, timid, evasive one." As to this question the *Ledger* declares that it was "most essential that the Republican party should place itself squarely upon record concerning it," whereas what it has done is to "hang out a two-sided shield—the one, facing North and East, of gold; the other, facing South and West, of silver." The weakness of the plank is shown by the fact that it is hailed with delight by the free-coinage men in the party. Senator Teller of Colorado says that "it is the most complete declaration in favor of the use of silver as money that has yet been found in any platform since the question has been one to be considered in national politics"; and further that "it is an outspoken declaration in favor of the double standard as against the gold standard, and will result in the ultimate use of silver on terms of perfect equality as to mintage and legal-tender functions with gold."

As regards the Force Bill issue, what the platform says will hurt rather than help the party in the North, while it will weaken it in the South. Every intelligent man knows that the Force Bill is dead, and that even the perfunctory reference to the subject in the platform really signifies nothing. The more progressive element rejoiced over the defeat of the measure in a Republican Senate last year, and resent even the intimation that an attempt will be made to revive it. On the other hand, the mere intimation will suffice to keep the South solid against the Republican party. The whites of the South know that, if Harrison is reëlected and a Republican Congress with him, an attempt at least will be made to pass a law every whit as obnoxious as the one pushed in the Fifty-first Congress. The threat is of itself enough to remove the last chance that the Republicans will carry any Southern State this year.

It is already apparent that a leading Republican argument in the coming campaign will be an appeal to those who want the tariff let alone, not because they like it, but because they have now adjusted their business to it and would prefer no further unsettling. The McKinley Bill may be mischievous in many particulars, so runs the argument, but business men now want no further agitation of the question, and should vote for President Harrison because they know that no tariff changes could be made during his term of office. The history of the last twelve years shows that this is but a crying of peace when there is no peace. All the tariff changes that have been made in that time have been made by Republicans, and have been made just after their loudest shrieks against the wickedness of the Democrats in proposing to meddle with the tariff and disturb the business community. Garfield was elected in 1880 largely on the strength of the "business men's campaign," which was based upon the tariff scare, and the new tariff of 1883 came along just the same. The election of 1888 was for ever to put an end to inconsiderate tinkering with the tariff, but only led up to McKinley's monstrosities. The

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Republican party has no power to guarantee tariff stability. McKinley himself is on record as saying that certain articles —binding-twine, for instance—need more protection than he was able to give them, and it is certain that if the Republicans come into power again, there will be a new rush for the tariff spoils. It will be remembered that the *Tribune* was promising no end of Republican tariff bills if the Force Bill were passed. Even in Republican hands the tariff has always been in a state of unstable equilibrium, and always will be. Moreover, no question can be permanently settled until it is settled right.

The general effect of the six Democratic State Conventions which chose delegates to the Chicago Convention last week—viz., Maine, Maryland, Mississippi, Montana, Texas, and Alabama—has been to strengthen the already practically certain prospect of Mr. Cleveland's nomination. While there have been no positive instructions for him, save possibly in Alabama, all the delegations of the other five States have a majority in his favor, and all of them have been elected on platforms warmly commending his Administration as President. There is very little left of the opposition to him now, and there is likely to be even less when the Convention meets. The only argument which is advanced by his opponents is the parrot cry, "He cannot carry New York." This is weakened badly by the fact that the opponents of Harrison in the Republican party are making the same objection to his candidacy. Each of the two great parties seems determined now to nominate a candidate who "cannot carry New York." Somebody must carry it, and, if the prophets of evil are to be trusted, the Prohibitionists would seem to be in the presence of the opportunity of their lives.

Public interest having been centred in the Minneapolis Convention during the last week, little notice has been taken of what occurred in Congress. A rather important vote was taken on Monday week on a bill introduced by Mr. Richardson of Tennessee to repeal the 10 per cent. tax on State-bank notes. The bill had not been referred to any committee, but Mr. Bacon, the Chairman of the Committee on Banking and Currency, said that a similar bill was now under consideration by his Committee. He begged that the House would not pass the bill until the Committee should have concluded its labors. Mr. Richardson advocated the measure in a brief and temperate speech, in which he said that its effect would be to give more relief from money stringency than the free coinage of silver, and that it would answer the wants of the farmers much better than the so-called sub-treasury scheme. Mr. Walker of Massachusetts opposed it on the ground that the bill was the product of only one mind, that it had been prepared in haste, and that the subject was too important to be disposed of in such a summary manner. Mr. Harter of Ohio supported it. He contended that inasmuch as State-bank notes would not be legal tender, they would not circulate unless they were actually good. Mr. Tracey of New York was in favor of the repeal of the discriminating tax, since it was, in his judgment, an invasion of the rightful domain of the States. The vote on the bill was 84 yeas to 116 nays. Sixty-four of the affirmative votes were from the South and twenty from the North. The Farmers' Alliance men from the South voted against the bill, believing that it would tend to weaken the sub-treasury scheme. Of the affirmative votes from the North, Illinois furnished four, New York three, Ohio two, California two, Minnesota two, Massachusetts, New Hampshire, Montana, New Jersey, Pennsylvania, Rhode Island, and Connecticut one each.

It will be remembered that in the case of Morris against Bulkeley for the Governorship of Connecticut, the Court sent it as well as the Phelan case back to the lower (Superior) Court for trial as to the facts. In its opinion last January the Court used these words:

"From the facts spread out in the information it appears not only that the election process has broken down, so that there is a failure to elect a Governor, but that all legislation has ceased. Owing to the difference between the branches of the Assembly, an entire collapse in the Legislative Department has ensued. . . . In these circumstances is it not possible that the Superior Court may make an investigation, and, on finding that the relator received a majority of all the votes lawfully cast for Governor on the 4th day of November, 1890—whatever the returns of the presiding officers may show—establish his title to that office by some judgment that shall be legally equivalent to the declaration which should have been made by the General Assembly? . . . By the defects in legislation already mentioned, the will of the people in this respect has failed to be accomplished. A very great wrong is being done to them. The relator claims to have received a majority of all the votes cast for Governor at said election. If his claim is correct, a great wrong is being done to him. He has come into court seeking to establish his right to that office and to obtain redress for that wrong."

Under this finding the complaint of Phelan, who had received 544 majority over all on the face of the returns, was duly amended, and started again in the lower court several months ago. It was met at every step by vexatious tactics of delay on the part of the Republican lawyers.

When at last, about a month ago, it reached its formal trial as to the facts, the task incurred was prodigious. Some 600 witnesses, a number unparalleled in a Connecticut lawsuit, had to be summoned, the court held in several parts of the State, ballot-boxes opened and thousands of ballots examined. At the close of the case in the lower court a few days ago, the Supreme Court of the State was asked by Phelan's counsel to hear argument on appeal in July, and, exercising its discretion, and without giving public reasons, it has just refused and adjourned until next September. In other words, the supreme tribunal of an old New England commonwealth, in spite of the privileged nature of election cases, in spite of the rapid expiring of the tenure of the office in litigation, and in spite of its own earlier decision and its emphasis of the "great wrong" done, deliberately postpones for months opportunity for justice for Mr. Phelan, whose election from the first hardly a single Connecticut Republican has denied, who was voted for at the election of 1890, and whose term, if now in office, would expire less than seven months hence. We doubt whether such a palpable injustice under the discretion of a high court has its parallel in the annals of American litigation.

The report of the New Haven Coroner who investigated the circumstances under which a Yale student—Wilkins Rustin—came to his death, contains a severe reflection upon the Yale Faculty. The Coroner finds that the death was due to the carelessness of boys conducting an initiation into a secret society, but that this carelessness was purely the result of boyish fun, and not such as is regarded by the law as criminal. But he further finds that no restraint has been put upon the modes of initiation, that they have entirely exceeded the bounds of reason and propriety, and are often dangerous to health and life. He recommends that the Faculty take the matter in hand, or, in default of their action, that the proper authorities take such measures as will prevent further practices of this nature. It is very much to be regretted that the Yale Faculty have allowed themselves to be placed in a position where they will appear to have been forced to take action which they might better have taken voluntarily. There has never been a time when the absurd barbarities and personal indignities practised by college boys on one another could not have been stopped by the authorities at Yale had they chosen to exert their power. In some colleges the Faculty have wisely coöperated with the students in organizing self-government, and the experiment, we believe, has been attended with perfect success. There is no question that if the feeling of Yale students at large could be fairly taken, it would condemn all practices involving their own personal maltreatment or humiliation, and it would probably be wise for the Faculty to take advantage of the profound emotion aroused by this shocking occurrence to procure an expression of the real sentiment of the College. It was supposed that "hazing" had been for years extinct at Yale, and the discovery that these stupid and brutal modes of initiation had come to be adopted by junior societies, among which in former years there was nothing of the kind, is an extremely disagreeable surprise to Yale graduates.

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The decision in the Schuyler monument case just rendered by the General Term is wholesome law applied to a state of facts remarkable if not unique. The Women's Memorial Association wished to erect a statue at the World's Fair to a "typical philanthropist," and selected the late Mrs. Mary Hamilton Schuyler as the subject. Her family objected, but were forced to carry their objection to a court of equity, which has now enjoined the Association from carrying out its intention. It is not probable that the case will be of much use as a direct precedent, for the conjunction of an earnest wish to spend money to blazon an honored name, and a sturdy opposition on the part of its guardians, is not likely to recur in an age in which monumental reputations are hardly won and tardily recognized, and of which modesty is not a ruling passion. The point actually decided is, that a woman who, without ostentation, travelled far on the royal road of philanthropy, need not be subjected after her death to a notoriety she would have shunned when alive. The principle of law which seems to be laid down is that there is such a thing as a family sensitiveness of which members of the family are the guardians, and that it is possible to outrage this feeling by a pretentious expression of admiration for the character of a deceased member. So far as this particular case is concerned, there is an appropriateness of law to fact which will be recognized by all who maintain that, whatever of self-assertion may comport with feats of war and statesmanship, modesty should be ever the handmaid of philanthropy.

It was intimated in the opinion of the court below that Mrs. Schuyler could not be fairly considered a "public character," and that, therefore, her name and memory were in no sense the property of the public. The inference from this argument is earnestly combated by Judge Van Brunt, who says, "The claim that a person who voluntarily places himself before the public, either by accepting public office or by becoming a candidate for office, or as an artist or literary man, thereby surrenders his personality while living and his memory when dead to the public, to be used or abused as any one of that irresponsible body may see fit, cannot for a moment be entertained." The good taste of this *dictum* is manifest, but its vigorous expression may create the impression of a broader statement of law than we believe warranted or intended. Let it be admitted that if a soap-boiler proposed to erect a monument to a great warrior as an advertisement of his wares, his family, if not the public, might well enjoin so shocking a breach of propriety. Admit, further, that the erection of an honest memorial to such a man might be so pressed by begging or other methods detracting from the spontaneity of the tribute as justly to offend the sensibilities of his family. But let the memorial be a respectful tribute cheerfully offered to a public character who has deserved well of his country, and family opposition, if conceivable, should and would be brushed aside as a morbid fancy.

The strike of the coal-miners in the Durham district in England has been in many ways so disastrous as to make it a matter of international interest. Of course the 65,000 miners were not alone affected, for the cessation of the supply of coal caused a great advance in its price, so that the poor in many places suffered from their inability to buy fuel. Then the ironworks dependent on the Durham mines for coal were obliged to close, and 100,000 people dependent for their support on the wages paid in these works were thus reduced to such destitution as to call for alms from the charitable. The strike has been represented by many journals as due to the greed of the masters, and this has been the claim of the miners. But in fact, in 1879, after a great deal of trouble, a sliding scale of wages was agreed upon by both parties, wages to vary with the price of coal, and since that time under this scale the wages of miners have risen 35 per cent. But the price of coal having fallen, the masters gave notice this spring that wages would be reduced 10 per cent., the sliding scale really calling for a reduction of 11¼ per cent. Against this application of the agreed scale of wages the men struck, and their disposition to resist any reduction of wages was naturally aggravated by the fact that a further fall in the price of coal justified a reduction of wages by 13½ instead of 10 per cent. This percentage, however, is calculated upon the wages of 1879, and amounts to but 10 per cent. of the present wages, and that part of the wages paid which consists of free houses and coal suffers no reduction.

It seems, therefore, that the strike was a violation of a long-standing agreement, and there was nothing that could properly be submitted to arbitration, although it was repeatedly proffered by the masters and refused by the men prior to the strike. The men having deliberately chosen to resist by force all reduction, even to the drowning of the pits, the masters maintain that the subsequent call for arbitration on the part of the men came too late, although they profess willingness to refer disputes about wages to arbitrators in the future. Upon the whole, it seems that the strike not only was a breach of faith, but was doomed to fail from the beginning, and its effects have been, therefore, in every respect injurious, unless the reduction in the stock of iron be regarded as a gain. So far as the interests of working people are concerned, it has been a piece of criminal folly on the part of their leaders.

Both France and Spain are already sick of the war of tariffs which has been raging between those two countries since February, and a *modus vivendi* has been agreed upon whereby, pending further negotiations for a permanent treaty, the minimum instead of the maximum rates of duty shall be mutually put in force. In April the exports of Spain to France fell off 70 per cent. from the monthly average of 1891, and the exports of France to Spain 40 per cent. Moreover, as the *Figaro* has pointed out, Frenchmen have been heavy losers by the great depreciation of Spanish securities and industrial stocks as a consequence of the disturbances in trade caused by the tariff. It declares that "we are really the ones who have been conquered, inasmuch as on the one hand we hold the larger part of those depreciated securities and have lost the difference in price, and on the other have been led to ask the Spanish Government for the minimum tariff in return for ours." These are some of the gratifying forms of the "growth abroad" of the American doctrine of protection to which the Republican platform "calls attention."

The relations between Bulgaria and Turkey, which had been somewhat strained by the murder of the Bulgarian Minister at Constantinople and the events that followed, were apparently subjected to severer tension by the conduct of the Bulgarian authorities in liberating the Armenians arrested in connection with the Rustchuk conspiracy. The object of these conspirators was the liberation of Armenia from Turkish rule, and the course of Bulgaria was a warning to Turkey that it was not wise for the latter Power to countenance conspiracy. It seems, however, that the spirited attitude of Bulgaria has impressed the Porte, and it has made suggestions that not only indicate a disposition friendly to the rising Power, but are also of importance to the commercial world. These suggestions relate to the construction of a railway uniting Sofia with Salonica, which the Porte has hitherto opposed, owing to its apprehension concerning Bulgarian designs on Macedonia. The conditions now proposed by Turkey amount to a consent to the railroad, which, whether politically advantageous or not, will be of inestimable value to Bulgarian commerce. The country is really rich, and this opportunity for trade will be at once appreciated in Europe. The result can only be to strengthen the bulwark already erected against Russian aggression by giving the Bulgarians a basis of supplies in Europe, and their Government will purchase these great advantages very cheaply by consenting to keep the recently liberated Armenians under surveillance. According to the London *Times*, the new railroad will either follow the Struma valley to Seres, connecting with a line to be constructed from Dedeagatch to Salonica, or will pass by Kustendil to a point on the Nish-Salonica Railroad south of Uskub.

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THE NOMINATIONS AND THE PLATFORM.

THE renomination of President Harrison was anticipated by everybody who has had an impartial eye for the proceedings of the Convention at Minneapolis. Now that it has come, it takes nobody except the Blaine shouters by surprise. These are not merely silenced—they are dumbfounded. Their candidate never ran so badly in a national convention where he was an avowed candidate. His supporters were reduced to the necessity of bringing a third candidate into the field—that is, of virtually dropping him—in the hope of defeating Harrison. The result is extremely mortifying, since it shows him at least 150 votes weaker than he really was. It sends him into obscurity not only defeated, but disgraced. Nobody can be disgraced except by his own acts, but Mr. Blaine has supplied all the materials needed for the purpose. He wrote and published a letter taking himself out of the race. He then belied his own pledge, and resigned the leading place in President Harrison's Cabinet in order to give desperate battle to his chief in a place where he had said that he would not be found at all. Such an act, followed by a stunning overthrow like that which he has now received, would politically crush any man in the world. Even if Mr. Blaine were in the prime of life, he could not recover from such a blow.

It is true that Mr. Harrison's nomination has not been received with enthusiasm. This is partly because it has been anticipated for two years, and partly because Mr. Harrison is not a man to rouse enthusiasm. He has a cold exterior. His handling of the public patronage has made him four or five enemies to one friend, and has not won the admiration of anybody who has not been a recipient of it. The mammon of unrighteousness has served him badly, as it does all those who put their trust in it. Nevertheless, the lack of momentary enthusiasm must not be counted upon as any great factor in the campaign. Mr. Blaine's nomination would have gained more cheers, but he would not have run so well as Harrison. This is proved by a comparison of the votes cast for them respectively in 1884 and 1888. Mr. Harrison has better staying qualities than either Blaine or McKinley. The nomination of Mr. Whitelaw Reid for Vice-President will neither add to nor subtract from the popularity of the ticket, as may be said of most Vice-Presidential nominations.

The first thing to be noticed in the platform adopted at Minneapolis is that it contains no endorsement of the McKinley tariff. "The American doctrine of protection," as it is curiously called, is reaffirmed and "attention is called to its growth abroad"—another curiosity. How, we beg to inquire, can the *American* doctrine of protection grow abroad, seeing that the doctrine of protection had its origin long before there was any American Government? Is the American doctrine of protection different from the German or the French? and if so, when did Germany and France abandon their own and adopt ours?

The reciprocity plank is marked by the same simplicity as the tariff plank. Reciprocity is spoken of as "a Republican policy," in the same way that protection is spoken of as an American policy. The truth is that reciprocity and protection are contradictory terms, and were so understood at the time when Mr. Blaine declared of the McKinley Bill that it would not make a market for another bushel of wheat or another barrel of pork.

Of more importance than either of these is the silver plank, which deserves to be quoted in full:

> "(3.) The American people from tradition and interest favor bimetallism, and the Republican party demands the use of both gold and silver as standard money, with such restrictions and under such provisions, to be determined by legislation, as will secure the maintenance of the parity of values of the two metals, so that the purchasing and debt-paying power of the dollar, whether of silver, gold, or paper, shall be at all times equal. The interests of the producers of the country, its farmers and its workingmen, demand that every dollar, paper or coin, issued by the Government, shall be as good as any other. We commend the wise and patriotic steps already taken by our Government to secure an international conference to adopt such measures as will insure a parity of value between gold and silver for use as money throughout the world."

The "straddle" here consists in saying nothing about the intrinsic value of the two dollars, but apparently leaving each voter to determine for himself how parity shall be maintained. We say apparently, because in reality the platform decides this question in favor of the silver cranks and the mine-owners by introducing the words, "to be determined by legislation." The restrictions and provisions to maintain the equal value of the silver dollar and the gold dollar are not those of weight and fineness which are commonly called intrinsic value; they are to be determined by legislation—that is, they are to be determined as they are now determined. But the word legislation has acquired a new significance since this Convention met, and since Senator Jones declared that the silver question ought to be settled by Congress, and not by a Presidential veto, and said that he was for Blaine because Blaine would not veto a free-coinage bill. Words to the same effect are to be found in one of Senator Teller's recent speeches, and it happens that both Jones and Teller were on the sub-committee which framed this silver plank. In strictness of speech the word "legislation" embraces both Congress and the Executive. Yet it is not to be doubted under these circumstances that an indirect command was sought to be given to the President by this resolution not to veto a free-coinage bill. If the hands of Gen. Grant had been tied in this way, he might have considered himself instructed not to veto the Inflation Bill of 1874, and thus might have failed to do the act which, of all others, brought most renown to his Administration and rendered most service to the country.

THE ELECTION AND THE SECRET BALLOT.

A REPUBLICAN politician from this State was credited with saying at one of the confidential meetings of delegates, held during the session of the Minneapolis Convention, that his party spent a large sum of money in carrying New York for Harrison in 1888, and that it must be borne in mind that a similar expenditure in 1892 would be impracticable because of the Secret Ballot Law. Whether this statement was actually made or not, we are unable to say. The report that it was has been circulated widely for a week or more, and has not been contradicted. That it might have been made, no one who is familiar with the methods pursued by Quay, as Chairman of the Republican National Committee in the campaign of 1888, will question. A similar remark might have been made with equal truth of Indiana, both as to the expenditure of money for "blocks of five" and other purposes, and as to the impracticability of repeating such expenditures this year.

We doubt if many persons realize the full significance of the fact that our next Presidential election will be the first one in the history of the country to be decided by an absolutely secret ballot. There are now thirty-five States, more than three-quarters of the whole number, which have new ballot laws upon their statute books. With the exception of New York, New Jersey, Pennsylvania, and Connecticut, all these laws are reasonably good applications of the Australian system of voting. That is to say, they provide for a secret, official, blanket ballot, to be obtained only inside the polling-places, and provide also for absolute secrecy of voting. The four exceptions named are all defective in various ways, because all of them were drawn by enemies of genuine ballot reform, but, in spite of their defects, even these four laws provide for absolute secrecy in the act of voting. In no one of the thirty-five States which have adopted new laws can a voter be followed to the polls by a briber, or a bulldozer, or an intimidator, or a boss, to see how he votes. Every one of the laws severs completely the connection between the voter and the man who seeks in any way to influence his vote, at the critical moment before he is to prepare and deposit his ballot.

What this isolation of the voter will accomplish in Indiana, for example, need not be pointed out. No "blocks of five" can be marched to the polls in that State on election day with their ballots held in sight of the man who has bought them till they are dropped into the ballot-boxes. What the same isolation will accomplish in great manufacturing centres is equally obvious. There can be no intimidation of employees in any part of New England, or Ohio, or Indiana, or New Jersey, or New York. No workingman need fear loss of employment if he votes in ac-

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cordance with his own beliefs and against the "interests of his employer," for his employer cannot see how he votes. In the list of the thirty-five States which have the new system are to be found all the so-called "doubtful States," and all those States in the Northwest, like Iowa, Wisconsin, Illinois, Michigan and Minnesota, in which the tariff-reform sentiment has made such havoc with old-time Republican majorities. In all these States there is to be a free and untrammelled and absolutely secret ballot for the first time in a Presidential election, and Republican politicians will be wise to take the hint of their New York associate, quoted above, and calculate increased difficulties for their party to encounter because of this fact.

In the great cities of the land, there is another gain from the new system which is as important as that of the secret ballot. "Trading" and "deals" will be practically impossible, because of the difficulties which are thrown in their way. In this city and Brooklyn, for example, the Democratic electoral ticket must be printed on the same ballot with the Democratic local nominations, and the Republican electoral ticket must be printed on the same ballot with the Republican local nominations, and all ballots must be printed accurately, because all must be printed by the sworn officers of the counties. "Mixed" or "split" tickets, in the interest of a "deal"—that is, Republican Presidential electors and Tammany local candidates — will be impossible, except through the use of large "pasters," which would be detected instantly, and would thus expose the "deal" to the gaze of all men. As secrecy is the prime requisite of every "deal," since neither party to it wishes to have its treachery proved, the law furnishes a practically complete obstacle. Furthermore, since the law puts into the hands of every voter a straight party ticket, giving to every Tammany man the electoral ticket and the Tammany ticket combined in one, if the count shall show that the Democratic electors poll a smaller vote than the Tammany local candidates, the proof of treachery will stand revealed on the face of the returns. The same showing will be made also by the returns for Republican Presidential and local candidates.

It follows from all this that corruption and trickery must perforce play a far less important part in the approaching Presidential election than they have played in many preceding ones, and especially in that of 1888. Quay and Platt and Clarkson may find in this fact a fresh explanation of President Harrison's willingness to divest himself of their services, as he had previously divested himself of further services from Dudley. It is surely going to be more difficult for either party to use in the closing days of the campaign, including election day itself, a vast corruption fund like that which Mr. Wanamaker raised for Quay to use in behalf of Harrison in 1888. Other agencies for securing votes must be sought, and other managers than professional corruptionists and traders must be put at the head of the party organizations to conduct the campaign. It will be wise for both parties to take this change in the situation into account in selecting their campaign managers. With money as an influence put in a secondary place, argument and reason will come into the front place as the deciding factors of the contest, and the party which has the man at the head of its campaign organization who is best able to direct forces of this kind will stand the better chance of winning at the polls. It will be an incalculable gain to American politics to have the professional corruptionists of both parties removed from the control of their campaign machinery.

TROUBLES OF AMERICANS IN TURKEY.

ONE of the meetings at the annual missionary conference at Clifton Springs, N. Y., last week, was given to the consideration of the grave condition of affairs which now confronts American missionaries in Turkey. Dr. Cyrus Hamlin, ex-President of Robert College, in his address greatly blamed the United States Government for its "failure to protect the lives, property, and treaty rights of its citizens in Turkey." As at least nine-tenths of the work of our legation in Constantinople is concerned with the affairs of the missions, it fails lamentably in its duty if it fails as thus alleged.

It appears to be beyond dispute that the missionaries have met with a series of hindrances to their work, interposed by Turkish officials, which have grown in seriousness and taken on a more evident appearance of concerted action during the past two years, until now the situation is regarded by those who know most about it as critical. The restrictive measures have related to the circulation of books and to the general activity of the missionaries as teachers and preachers. In an "appeal" which has been put forth in behalf of religious work in the Turkish Empire, a list is given of thirty instances, mostly within the last two years, in which Bibles and other books were seized, notwithstanding the fact that they bore the official seal of authorization, and were either permanently confiscated or returned only after long delays and difficult negotiations. The nature of the reasons given for such action may be inferred from the following sample case:

"In December, 1891, the authorities of Erzrum detained the Turkish Lexicon of Sir James Redhouse, published by the American Mission at Constantinople with the authorization of the Ministry of Public Instruction. After holding the book for two weeks they defaced it by blotting out with ink the Turkish word signifying Armenia."

There certainly seems to be good ground for a protest against such interferences with a trade that has been considered lawful for more than sixty years; and the societies that have invested capital in printing establishments in the Turkish Empire, under the open or tacit understanding that any of their books, once given official sanction, should be permitted free circulation, are not to be blamed for appealing to their embassies for protection. A project of law is now under consideration by the Sublime Porte which, if adopted, will still further cripple the book business. It relates to the colportage of authorized books, and provides, among other things, that a license as colporteur shall be obtainable only by petition to the highest authority of the province, and shall involve the surrender of national rights by any foreigner securing it; that colporteurs shall be liable to punishment for selling even authorized books, provided that local officials deem such selling injurious; and that the Government may prohibit the sale of any book without assigning a reason.

Still more embarrassing has been the effect of the order sent to the Governors of Provinces early in 1891, in regard to the use of the private houses of missionaries as schools or places for public worship. No such use can hereafter be made without authorization by Imperial Firman. As the order has been interpreted, and in many places put into execution, it practically means the prohibition of new missionary enterprises in Turkey, and possibly even the closing of work long in successful operation. At any rate, the order has been an engine of persecution in the hands of many provincial governors. And the difficulties in the way of obtaining an Imperial Firman are so enormous, mainly through the complicated process involved and the number of officials through whom the application has to run the gauntlet, that it is almost hopeless to try for it where there is any opposition. Thus, the application of the Armenian Protestants in the city of Constantinople for a Firman to enable them to build a church is stated to have been already delayed ten years while yet in its earliest stages.

The case of the missionaries in their appeal to the laws and treaties of Turkey seems to be entirely clear. As to the sale of authorized books, a Turkish law of 1876 forbade their detention or reëxamination. It was partly on the strength of that law that some of the societies set up their printing plants. Moreover, the spirit if not the letter of Turkey's commercial treaties would call for the right to sell freely any article of merchandise declared lawful by the Government. In the matter of the general right of missionaries to exercise their calling, the treaty rights of Americans are not perfectly explicit. The French capitulations of 1740 guaranteed protection to the French religious orders, and in the English capitulations of 1809 like privi-

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leges were extended to English subjects. The Treaty of Berlin asserted the freedom "of all forms of worship." In a communication of Secretary Bayard's to Minister Strauss, April 20, 1887, he wrote:

> " . . . The construction given by Turkey to these treaties, and especially to the capitulations to Great Britain, quoted above, is evidenced by her continued protection of the American missions in Turkey, with their hospitals and schools, in which Turkish patients are received and Turkish children instructed. . . . The protection by Turkey of the schools established by other religious communions on Turkish soil, a protection which has existed from a time coincident with the establishment of such schools, shows that Turkey has regarded them as among the incidents of the territorial rights assigned by the capitulations to those religious communions. We have, therefore, in this protection not only a contemporaneous construction of the Turkish capitulations, treaties, and edicts, but a construction so continuous that it has the force of settled law."

Acting on that interpretation and under the instructions of the State Department, Mr. Strauss was able to secure from the Sultan such action in favor of the missionaries whose work was then interfered with as to win their hearty thanks. Whether his successor has been less efficient or the repressive measures more violent, we will not undertake to say. It is to be remembered in any case that the Turkish Government is so given over to extortion and corruption that the cupidity of irresponsible officials may account for much that looks like deliberate persecution by the Government. However, the evidence seems strong that there is a marked disposition on the part of the authorities at Constantinople to curtail and embarrass the work of foreign religious laborers. To whatever this may be due, the sympathy of Americans cannot fail to be with their fellow-countrymen who have gone to Turkey on so philanthropic an errand, and it certainly becomes the Administration at Washington to move as promptly and positively in behalf of persecuted American missionaries as in that of adventurers whose citizenship is as doubtful as their motives.

CHURCH GROWTH VS. CHURCH DECLINE.

Two significant articles appear side by side in the June *Forum*—"Impending Paganism in New England," by President Hyde of Bowdoin College, and "What the Census of the Churches Shows," by H. K. Carroll, special agent of the census. The two articles throw into strong contrast what may be called the outside and the inside of the existing status of the modern Church in America. Read the statistics of the census, and one is impressed by the great growth of the various denominations in numbers and in wealth. Turn to the statements of President Hyde, and one is depressed by the demoralized condition of the rural New England Church, by the lapse of New England's rural population into a state bordering on paganism.

The census figures given by Mr. Carroll are unfortunately incomplete. The returns from two such important bodies as the Protestant Episcopal and the Baptist denominations have not yet been published, and there are also wanting the returns of some other smaller denominations. Another interesting question cannot be settled by this census—the growth of the Roman Catholic Church in the last decade. The *Church* authorities have always included all baptized persons (even infants) in its enumeration. The *census* enumeration of Roman Catholics has been confined to communicants. As this is the first census ever taken of religious bodies, there exists no basis for an accurate estimate of growth. All that can be affirmed with safety is that the Roman Catholic Church has grown very largely. The effect of immigration in swelling certain denominations is very marked. The various Lutheran bodies have added 487,274 to their membership, an increase of 68 per cent., due largely to German and Scandinavian immigration. The Jews have surpassed even this record, having made a net increase of 80,496, or 160 per cent. The percentage of increase in the total population is 24.86, which shows how far these bodies are keeping in advance of population. But this is true also of a smaller body, like the Congregational, which is but little affected by immigration, and, from the character of its membership, is greatly affected by modern thought. The Congregational Church made a gain of 128,439 members, or 33 per cent. Taking all the denominations so far reported, there has been a gain of 28.21 per cent. in membership—a gain which is 3.35 per cent. higher than the growth of population. Again, to take another side, the value of church property owned by the Roman Catholics is $118,381,561. As to other churches, Mr. Carroll makes this general statement: "The returns for about a hundred denominations, with some of the largest not included, make the enormous aggregate of $463,000,000, representing about 88,000 organizations or congregations." In the face of such a growth and such a property interest as this, who will dare talk of church decline?

But President Hyde's facts concerning "Impending Paganism in New England" are just as forcible as those arrayed in the census. Take this statement, a summary of statistics recently gathered by the Maine Bible Society: "The combined statistics of fifteen counties [in Maine] show that of 133,445 families, 67,842 are not attendants upon any church." But the mere fact that there are so many "stay-at-homes" is not the most serious fact of the situation, in President Hyde's opinion. There is no vitality in the rural church system. It is frittered away in an unequal struggle to maintain mere denominationalism, so that, as a friend said to President Hyde of home-missionary work in Minnesota, "the only mission of any man out there was to go up and down the State burning half the churches." This is the similar situation in rural New England, as President Hyde has found it: "Financially the churches are on the verge of bankruptcy. What money is raised comes not directly in subscriptions and pew-rentals, but through the sewing circle, from fairs and entertainments. The church is supported practically by a club of women, not by families and men." The truth of this is patent to every one who has ever closely observed church life in the so-called "decayed" parts of rural New England. But excessive denominationalism is from one point of view an effect rather than a cause. "The real line of division between Christians to-day," says President Hyde, "is not between denominations, but between the broad and narrow men of all denominations." If the broad men could "get together," as the politicians say, this evil of excessive denominationalism would, he thinks, soon settle itself.

The contrast, as has been said, between the superficial figures of church growth as given in the census, and the facts of church decline as brought out by so accurate an observer as President Hyde, points anew the old moral that mere figures tell only a partial story. Valuable as the census statistics are, the future historian will turn from them to such articles as this on the paganism of rural New England when he attempts to give a truthful picture of the religious condition of society to-day. The contrast also suggests that the "unchurched masses" of our cities do not present to the modern Church a problem half so difficult of successful solution as do the "pagan" communities of rural life. In the cities there are thought and activity and responsiveness to new ideas and fresh inspirations. The country has been largely drained of brains and heart to enrich the cities. There is comparatively little left to appeal to. In that simple fact lies the supreme discouragement.

THIS YEAR'S EXHIBITIONS IN PARIS.

PARIS, May 23, 1892.

THAT art should be encouraged is the most deplorable of modern fallacies. Of late years innumerable schools have been endowed, exhibitions held, travelling studentships established, medals awarded, and all to what purpose! This is what one asks when, from the wilderness of the Royal Academy and the New Gallery, one turns to the hardly less barren wastes of the two Paris Salons.

For the Salons this summer are singularly devoid of artistic interest. The Champs-Élysées has not recovered the distinction it lost two or more years ago when its most distinguished exhibitors ceased contributing to it; the Champ-de-Mars scarce fulfils the promise of its first two shows, as, indeed, it was almost impossible that it should. It is long since such complete stagnation has prevailed in the world of art.

At first, on going the rounds of the Palais de l'Industrie, it seems so incredible that the technical facility displayed should result in so conspicuous an absence of originality, that one thinks the fault must be in one's self, not in the work—that the consequence of looking at too many pictures in too short a time is the

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temporary lessening of one's pleasure in them. And then, suddenly, a little canvas wakes a responsive sensation or emotion, and one knows that it is not one's power of enjoyment that is exhausted. For in the acres of *grandes machines* from the studios of "shilling shockers" in paint, of placid academical studies, the few good things are not overshadowed, but tell with even greater effect, perhaps, than if hung in more congenial surroundings. If a man has but used his own eyes, and expressed himself in his own way, his record of his impressions, however small, will in the end prove far more striking than the hugest expanse of sensational commonplace. There are large ceilings, destined for the Paris Hôtel de Ville, by Morot and Benjamin Constant, almost crude in their would-be brilliancy; but one passes them unmoved, to stop before a little decorative arrangement of "L'Homme et la Fortune" by Luc Olivier Merson, in which beauty of line and color and form, and not the notoriety of a day, has clearly been the chief end; Bonnat and Múnkacsy have turned out their usual gorgeous millinery, and yet the girl on horseback, by Mr. Lavery, a Scotchman, the Mr. Gladstone, by Mr. McLure Hamilton, an American, are the portraits of the year which have made most stir among artists in Paris, where they are now seen for the first time, though both have been exhibited before in London, and Mr. Lavery's, last summer, in Munich. Nozal, Harpignies, and Jules Dupré repeat the old themes of which they are masters, but it is the landscape of Mr. Roche, another of the Glasgow men, which stands out with artistic preëminence. It is no exaggeration to say that the rest of the exhibitors may be divided into those who still compete for medals and those who are *hors concours*, but who conscientiously keep on painting what they think the public and the jury expect of them.

It may be that exhibitions are the best salesrooms, but it is as certain that their influence on artists is, in the long run, deadening, especially when, as in Paris, medals are awarded. An exhibition standard is necessarily set up, and its maintenance implies the sacrifice of individuality. The painter paints to exhibit; while he is at work, he sees, not only the canvas before him, but the gallery where it will be hung with hundreds of others, all struggling fiercely for recognition. He seeks, like his rivals, to make himself distinguished, and the result is the *grande machine*. One wonders what men like Bonnat and Múnkacsy, Henri Martin and Maignan, would have done if success at the Salon had not been their little game. The cleverest among the Americans usually represented at the Champs-Élysées cannot steer quite clear of the danger. There is nothing of its kind more scholarly than Mr. MacEwen's "Witches," nothing more spirited than Mr. Bridgman's "Crossing of the Red Sea"; but I question whether either picture would have been painted had there been no Salon to send it to. For this reason it will be interesting to see what one of these artists, Mr. MacEwen, will accomplish when working for a definite end in the decoration of the Exhibition buildings at Chicago. In many a monthly magazine Mr. Du Mond and Mr. Blashfield have shown more artistic work than their canvases at the Salon; in many previous shows Mr. Gay, Mr. Mosler, and Mr. Bisbing have appeared to better advantage. The privilege of exhibiting in the Champs-Élysées is not an artistic stimulus, but unfortunately it is to this annual exhibition that most painters look for commissions. Black-and-white men are in this respect more fortunate—a fact which explains the greater vitality and originality found in the rooms devoted to black-and-white work. Medals, which they are willing enough to accept, are not their primary aim and object, and, despite the limitations set upon them by the exigencies of reproduction, both draughtsmen and engravers have far more freedom to do what they like than painters. The etchings here are never remarkable; but the wood-engravings of Baude and Léveillé and two or three others, and the lithographs of Fuchs and Jouanne and Jacque, are simply masterpieces. The progress that is being made in lithography, the proof given of its hitherto hardly realized possibilities, is really the most interesting fact to be learned in the two Salons.

At the Champ-de-Mars one's disappointment is greater because one expects more. It is hard to shake off first impressions, and I remember keenly my dismay upon walking down the entire side of one of the long galleries without finding a single canvas that would not have seemed more at home in the Champs-Élysées. The Hanging Committee this year have lowered the old standard, and the keynote to the exhibition is given in the line of portraits of meretricious elegance by the President, Carolus Duran. There are good things, it is true—better than pictures to be seen elsewhere. But many are paintings done years ago—the masterpieces of Whistler and Alfred Stevens—which are in no way representative of the art of the day. And others are but repetitions of old themes and problems by men who, in repeating themselves, have not surpassed their previous efforts: the little girl in gray, with long, shiny black legs, sitting amidst gray cushions on a gray sofa, by Boldini, is but a variation of his delightful little boy of last year; Besnard's lady in pink has already stood for us, as gracefully and with as good effect, in the open air on a sunny day; Puvis de Chavannes's "Summer" had far more charm of color, far less affectation in the primitive angularity of the figures, than the "Winter," which is eventually to face it in the Hôtel de Ville; Carrière's peculiar methods are better adapted to his smaller portraits than to the large "Maternity," which has just been bought by the French Government. Contributors who really give the show its chief distinction are Cazin, with a series of marvellous landscapes, characteristic and individual in style, and yet something more than mere new versions of old schemes; Aman-Jean, who suffers from the praise of Sâr Peladon, but whose portraits reveal him as a master of decoration; Louis Picard, who shows what artistic ends the study of the nude may serve; Helleu, who has rendered the effect of the light falling through stained glass in a cathedral interior as it has never been done before; and Raffaëlli, whose paintings only seem less good because his pastels are so much better. Englishmen, Scotchmen, and Americans here, as at the rival Salons, come well to the fore: Sargent's "Carmencita" stands out in as strong relief as it did last year at the Royal Academy, and Alexander Harrison, Henry Moore, Burne-Jones, and Guthrie are the others who do most to raise the show from the threatened abyss of incompetent cleverness.

For clever a large number of the exhibitors unquestionably are; only they do not know what to do with their cleverness. Apparently they have nothing of their own to say, and yet, if here there are no medals to be won, at least notoriety is to be achieved at all hazards: they must make their mark on the gallery walls; they, too, must paint up, or down, to the accepted standard, and this in an exhibition where the public look for eccentricity. To imitate masters who, because they have been misunderstood, have already made a noise in the world of art, evidently seems the easiest means to this demoralizing end, and the rooms are filled with spurious Carrières and Cazins, Boldinis and Besnards. Clearly it is not realized that individual modes of expression are the characteristic methods of these men of value. But most striking of all is the growing influence of Monet, in the Champs-Élysées as well as in the Champ-de-Mars. The new school has been gaining year by year, but now it seems to be meeting the old on equal grounds, and no one to-day can say which of the two will prevail to-morrow. At a glance it might be thought that there was no longer doubt of the ascendancy of the new leaders—of Monet, of Besnard, and even of Chéret, whose posters are, as he uses them, the legitimate outcome of the late movement in art, but were never meant by him to be accepted as models for the painter of easel-pictures or the decorator of public buildings. In the Champs-Élysées even a man of Benjamin Constant's position seems to think it worth while to be on the right side; and in his large ceiling for the Hôtel de Ville, Besnard and Chéret appear to be striving for mastery. In the Champ-de-Mars, Dannat, with misapplied cleverness, so frankly and successfully rivals Chéret in his own line that one wishes he would undertake to do for the streets of New York what Chéret has accomplished for the boulevards of Paris. It is no wonder that in this year's shows the conservative sees the beginning of the end.

But it is doubtful whether the prevalence of new methods means anything more than the sudden popularity of the New Testament among painters. For if Monet's technique has been borrowed on every side, so, at the Champ-de-Mars, has the subject of Jean Béraud's successful canvas of last year. That, it will be remembered, was the picture of Christ and Magdalen at the house of Simon the Pharisee, which became the talk of the town because all the figures, with the exception of Christ, were in modern dress. Of course this in itself was no novelty even for modern times, since Von Uhde has been doing the same thing for some years past. But Von Uhde places his Christ among the people and in humble interiors; Béraud brought his to a fine dinner party and gave him a seat at a table littered with coffee-cups and liqueur glasses, among men in dress suits smoking their after-dinner cigars, and all Paris was enchanted with his daring. As a natural consequence this year Christ has taken the place of Bastien's peasants as a favorite *motif*. Béraud, in a new moment of inspiration, has made of Montmartre the new Calvary; Blanche, Lhermitte, Montenard, Deschamps, Dubufe, Frappa, and half-a-dozen more have vied with him in modernizing Christ for the sake of a sensation, establishing him in their own home or in a tavern, in Parisian streets or under Provençal olive trees, until it but remains, to complete the blasphemy, to paint him in a boulevard café or in a popular music hall. These men forget that if the old masters made pictures of Christ and saints and angels, it was because the people wanted them; that if Von Uhde's compositions have any merit, it is their sincerity and their technical accomplishments. The sanctity of a subject is

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not sufficient to conceal the lack of originality which was the real reason for its choice, and it is absence of originality, in matter and manner alike, that characterizes the two Salons of 1892, and is the cause of their unusual dulness. There is no more emphatic proof of this than the fact that Continental artists have gone even to England for inspiration, and that Burne-Jones and Holman Hunt have found followers in a land for whose art they have nothing but contempt. Here again, as at the Champs-Élysées, it is in the various branches of illustration and black-and-white, for which there is a genuine demand, that vitality must be sought. Not the most faithful imitation of Burnes-Jones can compete with the series of drawings in color made by Schwabe to illustrate Zola's 'Rêve'; not the most audacious Christ can be compared to one small etching by Hellen or Whistler, one little lithograph by Lunois. Even the sculpture this year has succumbed to the commonplace.

Altogether, the Salons would be cruelly dispiriting were it not so evident that much of the barrenness on their walls is due to the present crisis (I scarce know what else to call it) in art in France. The struggle between the old and the new school cannot go on much longer, for it is something more than a mere matter of taste. Indeed, the whole art world is disorganized. Only the very strong men can afford to stand by themselves; it is too soon for the rest to decide to which school to give their allegiance. Dealers look on askance, private patrons bide their time, the critic is sorely puzzled. But probably matters seemed quite as desperate to Tuscans of old when Giotto first asserted himself and threw cherished Byzantine traditions to the wind. In the end Giotto triumphed; the present interval may be but the preparation for the triumph of the modern innovator. N. N.

WORDSWORTH AND SOUTHEY ON SLAVERY.

LONDON, June 1, 1892.

SOME days ago, at the house of a friend in the north of England, I was afforded an opportunity of looking over a collection of MSS. and memorabilia of the struggle for emancipation in the West Indies and the Southern States. Letters from Wordsworth and Southey, of which the following are copies, especially interested me. They are singular proof of the depth to which the canker of slavery had, even in the best minds, eaten into and undermined society. It is only in the perusal of such vestiges of a demoralized public conscience that the present generation can at all realize the difficulties of the task to which their forefathers gave themselves. They are singular proof of how, in the clearest cases of wrong, men have ever shrunk from effectually aiding necessary reforms from want of confidence in the working out of good principles, and from attributing the evils inevitably springing from mistaken systems to the efforts for their reform. The letters were written to a lady in response to an application for literary contributions to a little book to be sold for the advancement of the anti-slavery movement. ALFRED WEBB.

[No date—Spring of 1833.]

DEAR MADAM: Your letter, which I lose no time in replying to, has placed me under some embarrassment, as I happen to possess some MS. verses of my own upon the subject to which you solicit my attention. But I frankly own to you, that neither with respect to this subject, nor to the kindred one, the slavery of the children in the Factories, which is adverted to in the same Poem, am I prepared to add to the excitement already existing in the public mind upon these and so many other points of legislation and government. Poetry, if good for anything, must appeal forcibly to the Imagination and the feelings, but what at this period we want above everything, is patient examination, and sober judgement. It can scarcely be necessary to add that my mind revolts as strongly as anyone's can, from the law that permits one human being to sell another. It is on principle monstrous, but it is not the worst thing in human nature. Let precipitate advocates for its destruction bear this in mind. But I will not enter farther into the question than to say, that here are three parties—the Slave—the Slave-owner—and the imperial Parliament, or rather the people of the British Islands, acting through that Organ. Surely the course at present pursued is hasty, intemperate, and likely to lead to gross injustice. Who in fact are most to blame? The people—who, by their legislation, have sanctioned, not to say encouraged, slavery. But now we are turning round at once upon the planters, and heaping upon them indignation without measure, as if we wished that the Slaves should believe that their Masters alone were culpable, and they alone fit objects of complaint and resentment.

Excuse haste and believe me, Dear Madam,

Respectfully yours,

(Signed) WM. WORDSWORTH.

P. S.—Unwillingness to allude to my own writings, even though indirectly led to the subject, has prevented me from expressing the satisfaction which I felt in learning from your Letter that they had afforded you so much pleasure.

KESWICK, 4 May, 1833.

MADAM: Numerous and pressing employments allow me barely time for stating as briefly as possible what my opinions are upon the subject in which you express so lively an interest.

I earnestly desire that slavery should be abolished, but I dread the consequences of precipitate measures, and having more than once set on foot petitions for ameliorating the condition of the slaves and for the gradual abolition of slavery, I have just refused to sign one for immediate emancipation.

Obstinate as the Planters have shown themselves on the one part, and rash as the Abolitionists on the other, there is no longer any safe course. But that which might be commenced with least danger, which is most practicable, and involves the least injustice, seems to be a scheme of manumission, by which (as in the Spanish and Portugueze Indies) the master should be compelled to emancipate any slave who can purchase his freedom. If the slaves were empowered to purchase it in parts, it might facilitate the process. There should be an annual grant from Government in aid of it, so that the slave who was ready with a fixed proportion of his own price, should be assisted with the rest. Freedom then, instead of being given indiscriminately to all, would be placed within reach of those who desired and deserved it, and in the course of one generation we might reasonably hope for the extinction of a great and crying evil.

If a more precipitate course should—(as I verily believe it would)—bring upon our sugar-islands the horrors of insurrection, devastation, and massacre, no slight portion of the guilt must rest upon those who have hurried it on.

These observations are hastily penned; but they are not offered without full consideration of the subject, and as much knowledge concerning it as can be obtained from official documents. Should you think proper to publish them, they are at your service for that purpose.

I remain, Madam, your obedient servant,

(Signed) ROBERT SOUTHEY.

Correspondence.

THE POPE AND THE GOVERNMENTS.

TO THE EDITOR OF THE NATION:

SIR: I must confess that I was considerably surprised on reading the article in the *Nation* of May 26 regarding the Pope's letter to the French cardinals. That letter is given an importance which seems to be altogether undeserved. It advises, in brief, the French prelacy to submit to the French republican government, as a government *de facto*, under some modifications and reservations. Your article says: "That these instructions should be characterized by tact is no more than would be expected from the Vatican, but they also indicate the possession by the Pope of a very high degree of political wisdom." But was not the policy commended in that letter the policy of the Papal See from its very existence to the present time? When did the Vatican ever care about the *forms* of governments? The German Empire was an elective monarchy, France an hereditary one. The south of Italy, with Sicily, was a kingdom. The rest of Italy was divided into dukedoms and a number of republics. Switzerland was a republican confederation. The Popes never found any trouble in recognizing our North and South American republics. The unfortunate Louis XVI. of France was a devout Catholic, and Rome defended royalty there with all its might. When the Constituent Assembly of 1789 established a constitutional clergy, the Pope excommunicated all the bishops and all the priests who had taken the oath to support the Constitution. Yet when Napoleon, as First Consul, made his peace with the Vatican by the Concordat of 1801, the Pope at once recognized the Republic, and, when Napoleon destroyed the Republic, went to Paris to consecrate Napoleon (who had also been excommunicated) as Emperor of France.

The policy of Rome was, is, and always will be to submit to governments, however bad and tyrannical they may be, when they give to the Popes ample scope to exercise their spiritual powers, so as to direct and control the consciences of their coreligionists and to propagate their doctrines, which are essentially illiberal and inconsistent with progress and civilization (see the Encyclica and Syllabus published by Pio Nono in 1864), and to oppose those Governments whenever they attempt to confine the papal power to its ethical and strictly religious duties.

Now, Leo has given no other instructions to the French clergy than all his predecessors, including the most simple-minded, have done. It may be freely admitted that he is a man of great intellect, of considerable general information, a most elegant classical scholar, and of an active and somewhat restless mind; but surely it does not appear from his missive to the cardinals "that it indicates a very high degree of political wisdom." If a judge should write an opinion based entirely upon judicial precedents of a thousand years, adding to their force nothing original, no one would ascribe to him a very high degree of judicial wisdom.

But this admonition to obey the powers that be is well guarded. The sovereignty of the State, the Pope points out, "is not absolute. It is the duty of the subject to accept the established political authority; but this does not imply acceptance of legislation *on points where the legislator, forgetful of his mission, sets himself in opposition to the law of God and the Church.*" "And let all bear in mind," he continues, "that to display activity and use influence to induce Government to change for the better iniquitous laws, void of wisdom, is to give proof of a devotion to the country alike intelligent and courageous *without a shadow of hostility to the authorities deputed to govern public affairs.*" There is an adjective which characterizes these sentences

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very appropriately, but which I forbear to apply. It is clear, however, that, according to the Pope's circular, the clergy is to use activity and influence to have changed the laws which the *Church* considers as iniquitous and devoid of wisdom, and, of course, to oppose similar laws. That the Pope considers all the late laws enacted in France which have a tendency to deliver the education of the French youth from the thraldom of the Church—in other words, to secularize the schools and have religious instruction imparted separate and apart from the State schools—as iniquitous and devoid of wisdom, there is not a shadow of a doubt. The clergy, then, are admonished to be active, and to use their influence to have these laws repealed. And that influence, through the pulpit, the confessional, the directorial spiritual domestic visits, is very great.

France as well as Germany is in the midst of a serious struggle to confine the orthodox churches within their proper bounds. That this two-edged letter of the Pope will in the least contribute to allay this irrepressible conflict is exceedingly doubtful. It advocates the old, well-known policy of the Vatican of accommodating itself to existing circumstances, without for one moment losing sight of the central principle of the Papacy, which is to work through the consciences of the people for the supremacy of the Roman Church over all secular governments. G. K.

A RUSSIAN PROFESSORSHIP.

To the Editor of The Nation:

Sir: I was very much struck by the forcible and sensible letter from Mr. Charles M. Moss, on "Places and Men," in your issue of June 9, in which he speaks of the difficulty, nay, the almost impossibility, of getting proper persons to fill the chairs of instructors in our higher institutions of learning. "It is a sorry fact, but nevertheless true," he says, among other things, "that the recommendations of officers of instruction are so much tinged with ulterior purposes that they are often worse than of no value." This is a fact which many of us have had ample opportunity to observe for ourselves, and it is not necessary for me to dwell upon this or any other feature of his letter further than to apply it to a (possible) future case, where all these difficulties may be avoided by due circumspection at the outset. At the same moment that Mr. Moss's communication came under my notice, my attention was called to a paragraph in the "Notes from Boston" published in *Book News* for June. The writer of the Notes suggests that some university should establish a chair for Russian and Slavonic languages and literatures, and hopes that Chicago will see its way to doing so. The idea is far from novel; it has been talked of long ago. But it seems appropriate to state the case plainly, at this time, lest Chicago or some other university should accept the hint too literally, and spoil its splendid chance for ever from the outset by the appointment of precisely such a person as Mr. Moss deplores, for the lack of a little definite knowledge of the conditions.

In the first place, no university should take the advice of any interested person in appointing so important a professor. There is not a single man in this country who is fitted to fill that chair even creditably. It demands a knowledge of Russian, Old Slavonic, Polish, Bohemian, Servian, Croatian, Montenegrin, Wendish, and the varieties of Russian used in different parts of Russia proper, especially of Little Russian, or Ruthenian. Moreover, it demands a speaking and writing knowledge of Russian such as no American man possesses. Any one who has ever wasted his time in endeavoring to learn the pronunciation or even the theory of a foreign language from a person not a native, and a well-educated native at that, can appreciate this point. It is a downright waste of time on the part of the learner, which years of after study will not repair; and it is as downright an imposition on the part of any institution of learning to palm off any one but a highly educated and specially trained and adapted native of the particular country on its students.

If there is to be any chair of Russian and Slavonic Languages and Literatures in an American university, I hope that no interested advice will be taken; that no American will be appointed to a place which he will certainly be unqualified to fill. Let the university get a trained professor from St. Petersburg, Moscow, Kieff—any first-class Russian university. Plenty of these professors are accomplished English scholars. Even if the one chosen is not perfect in English at the outset, that will be an actual help to his students in their preparation for acquiring enough of the languages to qualify them for literary studies; and the disqualification—if disqualification it can be called for a moment, under the circumstances—will speedily disappear.

As a person who has had extensive experience with the acquisition of many foreign languages (and also in fraudulent instructors who have been a curse), especially in this matter of Russian, Slavonic, and cognate tongues, I make this earnest appeal for caution and rigid inquisition, by properly qualified individuals, not pretenders, of the claims to a Slavic professorship in any of our universities.

Isabel F. Hapgood.

June 11, 1892.

Notes.

We are requested to state that the little volume published in Boston by J. G. Cupples Co., entitled 'American Ideas for English Readers, by James Russell Lowell,' is unauthorized by Mr. Lowell's representatives, who were not consulted in regard to it. It consists of some of the speeches made by him and some of the public letters which he wrote while in England. The speeches were slight, spontaneous performances, and he did not attach sufficient value to them to revise them. In the book they are given in reporters' English, with errors which ought not to have been overlooked in an American edition.

Ginn & Co. will have ready July 1 'The Beginner's American History,' by D. H. Montgomery.

Mr. G. R. Parkin's work on 'Imperial Federation' is in the press of Macmillan & Co.

B. Westermann & Co., New York, will dispose of the 100 numbered copies allotted to the American market of 'Old Sword Play: the Systems of Fence in vogue during the 16th, 17th, and 18th Centuries,' by Capt. Alfred Hutton. It is illustrated by fifty-seven plates of typical examples.

Bernard Quaritch, London, will bring out next month an edition of 'Shakespeare's Midsommer Night's Dreame,' with seventy illustrations by J. Moyr Smith, including fifteen full-page plates etched on copper. There will be three styles—vellum, Japanese, and antique. Mr. Smith illustrated "Macbeth" in a similar manner three years ago.

The New York Shakspere Society will finish its 'Bankside Shakespeare' in August next, and will then proceed at once to issue separately in one volume a Concordance of its line notation with that of the Globe and the Cambridge Shakspere, and a complete Index of the Bankside Introductions. This volume can be used as a concordance to the First Folio and First Quarto texts in connection with the Bankside, Globe, or Cambridge editions, or with any edition that follows the Globe's notation. The clerk of the publication committee is Mr. L. L. Lawrence, Box 323, Westfield, Union Co., N. J.

Mr. Skeat has just published through the Clarendon Press (New York: Macmillan) a selection of 'Twelve Facsimiles of Old English Manuscripts,' one of which (plate ix.) "seems to be an autograph of the author" of 'Piers Plowman.' The MSS. range from the ninth to the fifteenth century, the latest being "probably but little older than the date (1477) of the introduction of printing into England." The first four of the dozen examples are in the so-called Anglo-Saxon (Celtic) hand; the remainder in the Anglo-French. The distinction between these two types is clearly pointed out in his introduction by Mr. Skeat, and he passes from a detailed discussion of the forms of the letters to an exhibition of the principal abbreviations, modes of correction, punctuation, errors, glosses, etc. In short, he furnishes in connection with his texts an excellent discipline for scholars who would like to be able to check the readings of MSS. adopted by editors. The quarto plates are confronted with transcriptions in clear letter-press; and the extracts v.–vii. are all to be found in Morris's 'Specimens of English.' Mr. Skeat's service merits a grateful recognition.

To undertake to furnish an encyclopædia of politics in 336 duodecimo pages seems almost a farcical enterprise. Nevertheless the 'Politisches Konversations-Lexikon' of Dr. H. Normann (Stuttgart: Levy & Muller; New York: B. Westermann & Co.) does manage to convey a good deal of useful and condensed information. Much of it, indeed, is calculated to be useful mainly to that large class of readers whose only literature is newspapers; such will no doubt be glad to have a brief manual at hand to answer questions that people of a higher degree of culture do not often need to ask. Naturally the little book is fuller in regard to the German Empire than to foreign countries, and on that score may be recommended to American readers who take an interest in German politics but have infrequent opportunities to learn its details and intricacies.

M. Jusserand's excellent series of "Grands Écrivains Français" grows rapidly. The latest volume to appear, and it is one of the best, is the 'Fénelon' of M. Paul Janet. A fourth series of the essays in criticism contributed by M. Anatole France to the *Temps*, and now gathered into a volume, 'La Vie Littéraire' (Paris: Calmann Lévy), is as bright, as inconsequent, as clever, and as delicate as any of its predecessors. Among other entertaining matters, it contains two useful and sensible papers on plagiarism, a sympathetic criticism of the lively lady who calls herself "Gyp," a pathetic account of the forlorn comedian poet, Albert Glatigny, and a cordial analysis of the character of Julian the Apostate.

The "Théâtre Complet" of M. Legouvé we noted some months ago. Now the first volume has appeared of the "Théâtre Complet" of the late Octave Feuillet, containing the "Romance of a Poor Young Man," by which he was best known in America. Announcement

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is made also of a "Théâtre Complet" of the late Edmond Gondinet.

Prof. Homer B. Hulbert, an American scholar, for the past six years connected with the Royal Corean College in Séoul, has published a political geography in the *en-mun* or native character. It treats of the physical, political, and social conditions of the various countries of the world, with their natural and artificial products. Such a work is greatly needed in a country in which the vast majority of the ten millions or more of the natives still wonder, as they did in Hendrik Hamel's day, how the sun can shine on so many countries at once. Probably because of its wonderful simplicity and perfect adaptation to the spoken language, the native literati despise the *en-mun*, which is a true alphabet, and write only in Chinese. Prof. Hulbert's example will be a wholesome one, apart from the value of the book as an illuminator. The same author has in preparation a much needed work on the folk-lore of Corea, together with a sketch of its mythology, history, and politics. One of the most interesting questions concerning the Far East is that of the origin and racial affinities of the Corean people. It is understood that Corea will have a good exhibition at the Columbian Exposition in Chicago.

'Boyd's Philadelphia Business Directory' in its current edition (Philadelphia: C. E. Howe Co.) counts its thirty-fourth year. It is a compact volume of nearly 1,500 pages, divided into an alphabetical resident and copartnership register, a classified business register, and a city register. It appears to leave nothing to be desired except, perhaps, a map of the city.

'Evolution in Religion,' by Rev. W. W. McLane (Congregational Publishing Society), is the latest addition to what has come to be called "the Prof. Drummond literature." The author has a good knowledge of the earlier literature of Evolution, and is himself an amateur in some lines of scientific experiment; and the result is, in our judgment, a firmer sense of reality in the scientific than in the religious parts of his volume.

The second number of the *New World* (Houghton, Mifflin & Co.) fulfils the promise of the first issue of that new religious quarterly in point of range and tolerance of differing opinion. The positions taken by most of the contributors are at once to be inferred from their names, and it is perhaps for this reason that the article of Mr. Nobuta Kishimoto, "How I came into Christianity," seems to have peculiar freshness. It certainly lets one into the secret of Japanese hostility to Christianity, and exposes some of the inherent weaknesses of missionary methods, while its principal force is to be found in its showing how provisional and unsatisfactory are the answers which the theology of the missionaries gives to the deeper questioning of the Japanese mind.

Theatrical periodicals rarely prosper when they rise above the level of an ordinary trade-paper. Yet the *Revue d'Art Dramatique* still struggles along in Paris, and that feeble monthly, the *Theatre*, continues to appear in London. Now announcement is made of an *Allgemeine Theater-Revue*, to be edited by Herr Max Henze, and to be published in Berlin. Another German announcement is a 'Biographisches Bühnen-Lexicon des Deutschen Theater,' by O. G. Flüggen, to contain some 6,500 biographical articles (Munich: A. Brüchmann).

We have before us the prospectus of *Jahresberichte für neuere Deutsche Litteraturgeschichte* (Stuttgart: J. G. Göschen), of which the first volume will deal with the publications of or about the year 1890. A large staff will cooperate with the three editors, Julius Elias, Max Herrmann, and Siegfried Szamatólski, and has assigned to it for critical estimation the several works, articles, etc., relating to the period and branch appropriate to each member: as, (1) General Part, eight subdivisions; (2) from the middle of the fifteenth to the beginning of the seventeenth century, eight subdivisions; (3) from the beginning of the seventeenth century to the middle of the eighteenth, five subdivisions, etc. According to this scheme, four scholars will be critics of Goetheana, one of Schiller literature, one of Luther, etc., and the general topics in each period—lyrical and epic poetry, drama, didactics—will be similarly apportioned.

The dependence of the scholarly world on the industry of German students is nowhere better illustrated than in the unrivalled *Geographisches Jahrbuch*, of which the fifteenth volume is lately issued from Gotha. It contains a concise statement of the progress of the world in terrestrial physics, geological investigation, meteorology, oceanography, and ethnology for the past two years; these subjects alternating with certain others in the volumes of even number. An index of authors consulted gives a means of ready reference to the active workers in these sciences.

Putnam's Monthly Historical Magazine (Salem, Mass.) for May begins volume and number one of a new series, and has for its first paper a sketch of Gen. Israel Putnam by the Rev. Alfred Putnam, D.D., reprinted from Part II. of Mr. Eben Putnam's 'History of the Putnam Family in England and America,' which reaches us together with the *Magazine*, and is illustrated with a portrait and with a view of Putnam's well-preserved birthplace.

A beautiful relief map of the United States, compiled by Henry Gannett, has just been added to the series in course of publication by the United States Geologic Survey. The scale is about 115 miles to the inch. The degrees of elevation are agreeably shaded, the hundred-foot line from Calais, Me., to the Rio Grande being especially emphasized. Almost all of Delaware, Florida, and Louisiana is below this altitude. Almost all of Mississippi is below 500 feet; of Indiana and Illinois below 1,000 feet.

A valuable report on "Irrigation and Water Storage in the Arid Regions," by Gen. A. W. Greely, has been published as "Ex. Doc. No. 287" by the House of Representatives. Its full measure of value is difficult to determine without table of contents, index, or cross reference between the text, the appendices, and the numerous maps. It opens with a report on the climatology of the arid region by Gen. Greely, accompanied by many tables of temperature and rainfall, various diagrams, and a fine series of climatic maps. A series of reports is appended by Lieut. W. A. Glassford, on Arizona, New Mexico, California, and Nevada, for which the author's former residence on duty in those States and Territories has well fitted him. The volume contains a great store of information.

Mr. Richard H. Dana's paper on the "Practical Working of the Australian System of Voting in Massachusetts" has been printed as No. 55 of the Publications of the American Academy of Political and Social Science, Philadelphia. It will be useful to the friends of ballot reform in States not yet provided with statutes, or imperfectly provided.

The American Philosophical Society, Philadelphia, will take measures to celebrate appropriately next year its 150th anniversary.

The Glenmore School for the Culture Sciences will open in the Adirondacks on July 1 and be held for two months. Application should be made to Mr. Thomas Davidson, Keene, Essex County, N. Y.

—Last March a meeting of Harvard graduates was held in Boston to discuss the feasibility of founding a magazine devoted to the interests of Harvard University. Bishop Phillips Brooks presided, and the sentiment was so favorable to the scheme that a committee was appointed to get the opinions of the general body of graduates. Circulars sent out have elicited a very satisfactory response; the feeling is widespread that such a magazine is needed, and sufficient money has already been subscribed to warrant its publication. The first number will be issued about Oct. 1. The scope of the magazine is to furnish a field wherein educational and other topics concerning the University can be discussed; to supply graduates all over the country with complete and authentic reports of the current life of the University, and so to bind more closely the relations between the alumni and Harvard. The magazine will advocate no particular policy, nor be the organ of any clique, but it will represent as fully as possible the various opinions of Harvard men. It will be called the *Harvard Graduates' Magazine*, will contain about 125 pages of the size of the *Forum*, and, for the present, will be issued quarterly. Several important contributions have already been secured, and it is hoped that Harvard men everywhere will coöperate by sending news and communications of general interest. It is intended that the magazine shall be the medium through which class secretaries may make announcements to their classes and furnish news more frequently than is possible in the infrequent class reports. Subscriptions, at one dollar per year, should be sent to Warren K. Blodgett, jr., No. 7 Acacia Street, Cambridge, Mass. In order that the publication of the magazine may rest on a firm basis, an association has been formed, each member of which pledges himself to pay five dollars annually for three years. Many graduates have already joined this association, and it is hoped that many more will do so. The association will have a meeting during Commencement week to elect officers and a council which shall permanently direct the magazine.

—A correspondent writes to us:

"Has attention ever been called to the curious and lasting impression made upon Washington by Addison's 'Cato'? It is all the more remarkable as it is doubtful if Washington was an appreciative reader of the masterpieces of English literature. His library contained a few volumes of general literature, much on agriculture, and a few controversial tracts on the Revolution. He was an ardent student of the works on agriculture, carefully summarizing them in note-books; but of the controversial pamphlets, even when they discussed his own deeds, he records no opinion. I was recently shown by Mr. George L. Rives of New York copies of the Clinton-Cornwallis pamphlets, which had belonged to Washington and bore his signature. There was not a line or a mark in the two pamphlets to show that they had been read by him, much less criticised. It was only when Monroe published his labored 'Examination of the Conduct of the Executive' that Washington in his retirement annotated the margins with curt and sharp rejoinders, in defence of his own policy. With this exception, I know of no other instance in which he indulged in such a practice. A stray note, of little interest, may give evidence of his reading; but even such evidences are rare. In his copy of Adam Smith's 'Wealth of Nations,' which is now in the possession of Mr. Wharton of Philadelphia, Washington queried the good Scotch word *fiar*, as a possible misprint for *fair;* so we know he must have read the volumes. This poverty of record renders more noteworthy the deep impression made by 'Cato.' In 1758, when on the frontier with Bouquet, he wrote

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to Mrs. George William Fairfax: 'I should think our time more agreeably spent, believe me, in playing a part in 'Cato,' with the company you mention, and myself doubly happy in being the *Juba* to such a *Marcia* as you must make.' Beginning with 1775, he frequently uses the words in his military correspondence: ' 'Tis not in mortals to command success'—a quotation from the play. Another twenty years passed, and, wearied by the anxieties of the Presidency, he longs for retirement, and continually quotes another sentence from 'Cato': 'The post of honor is the private station.' Thus from 1758 to 1795, 'Cato' is the only bit of literature that Washington gives any evidence of having studied. His quotations are usually taken from a much humbler source—the almanac—practical maxims of business, common sayings, and the like."

—A timely publication is 'Das literarische und artistische Kunstwerk und sein Autorschutz' (Manheim: Bensheimer), "a juridical-æsthetic study," by J. Kohler, Professor of Law in the University of Berlin. The motto on the title-page, "Der richtige Weg zur Erkenntniss des Autorrechts führt durch die Erkenntniss der Kunst hindurch," is the clear and concise expression of the purpose of the book, namely, to show by critical analyses of the essential character of literary productions and works of art the grounds on which they are entitled to legal protection as personal property. From this point of view the author reviews many decisions of courts in different countries, accepting or rejecting them according as they conform or fail to conform to the principles which he has established. He has chapters on the formative arts, lyrical and dramatic poetry, novels, music, and the musical drama. He does not confine himself, however, to these forms of artistic and literary creativeness, but treats incidentally of scientific and historical works, compilations, translations, maps, programmes, and other printed matter. A catalogue of pictures, for example, he would recognize as legal property only so far as it contains observations of an artistic, biographical, or historical character. Prof. Kohler not only is a distinguished writer on law, particularly on the subject of patents, but has also essayed to climb the German Parnassus, having recently issued a volume of lyrical poems, and is a man of judgment in the provinces of æsthetics and belles-lettres. The work before us is exceedingly interesting and instructive simply as a series of critical papers on art and literature, independently of its legal bearings. As a rational plea for the extension of copyright we fear it will prove to be "caviare to the general," including the mass of our legislators.

—Some months ago, in reviewing the Journal of the Historical Society in the University of Tokio, we hinted at the probable results of the application of the critical method to the study of Japanese history. Japan is a country in which the Government is trying to keep yoked together a theocracy and a representative system, with a Parliament and written Constitution. Such a thing as a scientific investigation into the origin of the primitive Japanese and their rulers is simply moral dynamite. The Mikado is still popularly reckoned to be a god, and even the Constitution of 1889 was issued by the theocratic Emperor as the gift of his divine ancestors to the people of Japan. When, therefore, the learned Prof. Kumé of the University published, in the Historical Society's Journal, his critical and exhaustive monograph which showed that Shinto was originally the worship of Heaven, and the worship of the dead, deification of the Mikados, etc., a corruption and aftergrowth, the fanatical Shintoists at once marked him for punishment. Yet, even confined to the Society's Journal, the essay might have lain many months without causing explosion. When, however, Mr. Taguchi, a patriotic editor, long known as a Christian, though now not professedly so, republished it in his daily journal, the shock was tremendous. Mr. Taguchi's motive in giving greater publicity to the paper, and reinforcing it with a commendatory editorial, was to show that the indigenous religion of Japan was no local cult, but was substantially in accord with the early world of primitive monotheism. The fanatical Shintoists and the orthodox politicians in the penetralia of the Court, however, saw at once that the logical consequence of Prof. Kumé's paper was to destroy the doctrine of the divine origin of the Imperial family, for, instead of the Mikado's ancestors coming from heaven, Mr. Kumé shows that they came from Corea. Mr. Kumé was accordingly waited on by a delegation of Shintoists, who labored with him for five hours to obtain a retraction. Their non-success having been reported to those in authority, Mr. Kumé was placed on the retired list, and practically disgraced by the stigma of governmental disapproval, and he has since resigned. The Shintoists charged Mr. Kumé with making Shinto, the holy religion of Japan, "a branch of Christianity." Mr. Taguchi in his paper rallies to the aid of the scholar, and shows that Prince Mito, author of the standard history 'Dai Nihon Shi,' was even more guilty than Prof. Kumé; for he, the true author of the revolution of 1868, which restored the Mikado to supreme power, omits all account of "the divine ages," and declares them purely mythical. Intense excitement has been created all over Japan among native scholars by this political interference with investigation, under the Constitution sworn to in the name of all the Imperial ancestors and heavenly gods, which provides that "Japanese subjects shall enjoy freedom of religious belief," and the liberty of speech, writing, and publication "within the limits of the law."

—Prof. Kumé, with marvellous wealth of knowledge, argument, and quotation from the ancient books of Japan, shows that Shinto was originally a form of monotheism. All the religious ceremonies of the Japanese court rest really on the worship of Heaven. The original bent of the Japanese mind was, as in China, towards monotheism. The mention of inferior deities, polytheism, and the worship of the dead are, as the records show, aftergrowths in times much later. Even the great national festivals still celebrated and popularly supposed to be in honor of the sun-goddess, the Mikado's ancestor, were at first celebrations in honor of the Great One in Heaven. In the Kojiki, or most ancient Japanese writings, it is distinctly stated that Amatérasu, the sun-goddess herself, celebrated the Niiname (offering of the new rice to the kami, or gods), the most famous of these festivals. The imperial shrine at Isé was at first a temple for the worship of Heaven, and the palace sanctuary for the same purpose. Not one of the first emperors was deified after death, apotheosis of the Mikados dating from the corruption of Shinto by the imported religion of Buddha. Only in this era of decay was the ruler of the country given a place in the worship, and the connection made by attributing to him a descent from heaven. All this was done in order that Shinto might be used as an engine of government. The elaborate details in the ancient rituals relating to self-purification, the ranking of offences against purity as sins, the uncleanness of dead bodies, etc., all show that human beings could not possibly have been worshipped in the original cult. Even the three divine regalia preserved as the palladia of the imperial line of Japan, and alleged to have been given in heaven to the Mikado's ancestors for the conquest of the aborigines, come under scrutiny. Documentary evidence shows that the mirror, crystal ball, and sword were originally emblems of the wisdom, benevolence, and dignity of the heaven-ruler. The "inferior" or "evil" gods, said to have been subdued by the grandson of the sun-goddess, form no part of true Shinto. The "coming down" from heaven of the conquerors is interpreted to mean their descent from the civilized into the wild regions. Prof. Kumé claims that his purpose, apart from the search for truth, was to exalt Shinto to a higher plane, and to show that Heaven of the early Japanese was the same as the Amida of the Buddhists and the God of the Christians. Apart from its unlooked-for local political interest, the document has a high value to the student of comparative religion, and should be translated into English. Odd as it may seem, almost every document promulgated by either the Executive or the Parliament of Japan is inscribed with the terms "Téi Koku Nihon" (country ruled by a theocratic dynasty), or "Ko-koku" (the land of the divinely-descended Mikado).

FISKE'S DISCOVERY OF AMERICA.

The Discovery of America. By John Fiske. 2 vols. Boston: Houghton, Mifflin & Co. 1892.

THERE is something of supererogation in characterizing Mr. Fiske's work at this date. We are all familiar with his pleasant style, which holds the attention and offers no obstacle of its own to the flow of thought; his ease of elucidation; his art of putting things, springing from thorough comprehension of a subject, in union with a strong and precise imagination. In the discovery of this continent Mr. Fiske has a most congenial subject. Two lines of study, he tells us, carried on for thirty years, have here converged, one "of that strange world of savagery and barbarism to which civilized Europeans were for the first time introduced in the course of the fifteenth and sixteenth centuries," "nowhere so full of instructive lessons as in aboriginal America, which had pursued its own course of development, cut off and isolated from the Old World, for probably more than fifty thousand years"; the other, of the curious chain of beliefs and of events which brought Columbus to these shores. So many were the misconceptions of those who were first brought into contact with the aborigines, so many cases of insufficient evidence exist in the records of discovery, that nowhere could Mr. Fiske's strong common sense have been more profitably employed than in clearing this matter from the confusion with which ignorance and perverted ingenuity have combined to enshroud it. The investigation of the sources has been thoroughly and carefully made, and the result is not a compilation for popular consumption only, but a work of independent research, seriously undertaken and worthily performed; attractive, even fascinating, to a wide circle, it also appeals, and is meant to appeal, as an essay in their own field, to professional historians.

Mr. Fiske's defects, judged by this standard, are patent, lying in the very elements of his

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popularity. To see so vividly is sometimes to see one thing to the exclusion of others equally suggestive, and these small but illuminated fields of vision easily run together in a connected chain. This is the temper of mind that in research provokes the formation of opinions as naturally as a rod inserted in certain solutions induces crystallization. Mr. Fiske tends unconsciously to write as an advocate, and this is a warp not easily got out of the grain.

The interest of the book is largely anthropological, and some of its best work is the exposition of present knowledge about the aborigines of this continent. Mr. Fiske follows Mr. Lewis H. Morgan and the new school of American ethnology in admitting, apart from the Eskimo, but one race of aborigines on this continent, and appraises the grades of culture attained by the various tribes according to Morgan's triple division of the states of savagery and barbarism. The Fuegians and the Indians of the Lower Columbia, the most degraded of all, fall within the upper status of savagery; the greater part of the Indians were in the lower status of barbarism, though some, like the Iroquois, Creeks, and Cherokees, had made some advance towards the next stage, or middle period, of barbarism. This stage is distinguished from the period below it, in the Old World, by the domestication of animals other than dogs; but in America, where only one tribe, the Incas, had found an animal which they could domesticate, the use of extensive tillage and of adobe brick, or stone, in building serves the same purpose. The use of iron marks the passage from this stage to the upper period of barbarism, which in its turn passes into civilization with the invention of phonetic writing. According to Mr. Morgan and Mr. Fiske, no American tribe had got beyond the middle stage of barbarism at the time of the Conquest, and this period therefore covers alike the Pueblo Indians of New Mexico and Arizona, the Aztecs and Mayas of Mexico and Central America, and the Incas of Peru. It should be said that Mr. Fiske does not follow Morgan to the full extent of his destructive criticism of the Spanish accounts of Mexico, but possibly he follows him too far; this last period is too inclusive to be of much practical use, we suspect. We must know more about native systems of writing in Mexico and Central America before we can grade these tribes accurately.

Not to linger over this interesting subject, we pass to the discovery, and note first that Mr. Fiske utterly refuses to entertain the idea of a discovery of America, in any proper sense, except by Columbus. The Phœnicians, the Chinese, the Moors, the Welsh he dismisses to the limbo of eccentric literature with a flourish of his pen. The Zeni voyages he treats after the manner of Mr. Major, although admitting the possibility that the account of Drogeo may be based on some such journey as that later performed by Ingram or by Cabeza de Vaca. The voyages of the Northmen are examined at length, and we think with very sound and valuable results. While distinctly rejecting the minuter identifications of Rafn and the vagaries of Prof. Horsford, the historic intent and fundamental truthfulness of the Eric saga are well maintained, and the famous comparison of that saga with the 'Iliad' by the committee of the Massachusetts Historical Society is held to be unfortunate and unjust. "It is in the highest degree probable that Leif Ericsson and his friends made a few voyages to *what we now know to have been* the coast of America; but it is an abuse of language to say that they 'discovered' America." "In the midsummer of 1492 it needed to be discovered as much as if Leif Ericsson or the whole race of Northmen had never existed." "In no sense was any real contact established between the eastern and western halves of our planet until the great voyage of Columbus in 1492" (i., 255). The reality of the voyages, though we cannot retrace them, is witnessed by the sagas, as well as by their inherent probability. This seems to us nearer the truth than the more conservative view taken by Mr. Winsor.

The treatment of Columbus is not especially noteworthy in itself, but it is interesting to compare it with the representation which Mr. Winsor has just given us. Columbus is to Mr. Fiske no saint, but a man of worth and high purpose. Not condemning much that to Mr. Winsor is offensive or significant of mental or moral weakness, Mr. Fiske regards Columbus more leniently, and, perhaps, with an easier comprehension of mediævalism. Mr. Fiske had not the advantage of writing this part of his book with Mr. Winsor's work before him, but he notices the latter in his preface, and says:

"No one can deny that Las Casas was a keen judge of men, or that his standard of right and wrong was quite as lofty as any one has reached in our own time. He had a much more intimate knowledge of Columbus than any modern historian can ever hope to acquire, and he always speaks of him with warm admiration and respect. But how could Las Casas ever have respected the feeble, mean-spirited driveller whose portrait Mr. Winsor asks us to accept as that of the Discoverer of America?"

We are not quite sure of that first assumption on which so much is hung, but certainly Las Casas found a ready excuse for the attitude of Columbus toward the natives in the fact that Columbus after all had short experience of the results of his own acts. Las Casas lived in Hispaniola eight years after the death of Columbus before he freed his slaves and took up his crusade. Nevertheless, Mr. Fiske gets very featly over the slavery question, and they who would know the exact truth must linger where he runs.

Mr. Fiske has devoted much attention to Vespucius, concerning whom, as he rightly says, most of us are in Egyptian darkness. There is nowhere a better exposition of the whole matter of his voyages than in the first chapter of Mr. Fiske's second volume. (But a chapter of 212 pages! It was not necessary that Mr. Fiske should hypnotize the reader to secure his attention.) In 1504 Vespucius wrote a letter to a friend describing four voyages to the Western lands in which he had taken part. This letter is preserved in a Latin translation in the *Cosmographiæ Introductio* of Waldseemueller, printed in 1507, and in an Italian text of uncertain date. The last three voyages are unquestioned, but because the first voyage, if made, as asserted, in 1497, would, in the light of our knowledge, deprive Columbus of the honor of first seeing the American continent, it has been vigorously attacked with strong and ingenious arguments. The charge made by Herrera that Vespucius invented this voyage to steal from Columbus the honor of discovering the continent, is not now accepted by any reputable scholar. Mr. Fiske disposes of it neatly. If this 1497 voyage was not made, Cuba was not circumnavigated until 1508, and until then Columbus was supposed to have discovered the continent, not in 1498, but in 1492, when he discovered Cuba. Hence, to invent a voyage to antedate this discovery, Vespucius would have had to go back of 1492 instead of 1498. But if the voyage was made in 1497, as described, then Vespucius did see the continent before Columbus, and there can be no question of deceit. Mr. Fiske, however, follows Varnhagen in believing that Vespucius sailed on a voyage in 1497, but not to *Parias*, or the Pearl Coast, as the Latin version of the letter says.

Some mistake there evidently is, because the letter gives the latitude of "Parias" as 23° N., which brings it on the coast of Mexico. The Italian text, which Mr. Fiske believes to be the original, reads *Lariab* instead of *Parias*, and this, Varnhagen held, is a native term applied by Vespucius to the eastern coast of Mexico. On this theory Vespucius sailed from Honduras along the shore to some point on the Atlantic coast of the United States, and of course proved the insularity of Cuba long before the time of Ocampo. Now it is a curious fact that La Cosa, who had sworn in 1498 that Cuba was a continent, in 1500 put it on his map as an island with a doubtful western coast, while the Cantino map of 1502 makes Cuba an island, and tantalizingly indicates its relation to Florida. When it is shown that Vespucius was engaged in Spain from 1495 fitting out an expedition which sailed, not in 1498, as is commonly stated, but in 1496, and when we find Oviedo stating that the bay of Honduras was discovered, not by Columbus, but by Vincent Yañez Pinzon, Juan Diaz de Solis, and Pedro de Ledesma, before 1500, it appears that to associate the first voyage of Vespucius with this voyage of Pinzon, and place it in 1497 instead of 1506, does give a working hypothesis. Whether it gives more than that is not clear; we cannot get over as easily as does Mr. Fiske the silence of all parties in the great trial about this Pinzon voyage of 1497, nor are we sure that the cartographical evidence is entirely favorable.

The name "America" is shown to have had no connection with this first voyage; it grew out of the voyages in which Vespucius coasted along South America to 34° S., and was supposed, by crossing the equator, to have discovered that hypothetical fourth part of the land masses of the globe, the home of the antipodes, according to the scheme of the Latin geographers, correlative to the home of the antichthones in the southern part of the eastern hemisphere. In the classical and mediæval geography, as Mr. Fiske well says, the contrasted hemispheres were not the east and west, but the north and south. It was in honor of this great discovery of the antipodes that Waldseemueller and his friends proposed to affix to the southern continent, the "new world," the name of its discoverer. This is well set forth, and constitutes a distinct and valuable contribution to our geographical history.

Mr. Fiske allows himself in this work a greater number of colloquialisms and little pleasantries than we have before observed in his writings. We enter no complaint in behalf of the offended dignity of Clio, but we somewhat fear the author will get himself into trouble by his facetiousness. Referring to the exemption of Columbus from the edict against riding mules, he adds (i., 345):

"In practice this precious decree, like other villanous prohibitory laws that try to prevent honest people from doing what they have a perfect right to do, proved so vexatious and ineffective withal that it had to be perpetually fussed with and tinkered. One year you could ride a mule and the next year you couldn't."

It is understood to be five years since one could "ride a mule" in Cambridge. We fear that Mr. Fiske's preference for the "wet system" over the "dry system" is not confined to its geographical application, and on this count we commend him to the prayerful consideration of the prohibitionists. But worse re-

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mains behind. In a note (i, 291) he speaks of "benighted heathen countries afflicted with robber tariffs," and actually quotes as still "useful" the advice of a fourteenth-century traveller to treat the custom-house officers with respect and make them something of a present, because then "they will always be ready to appraise your wares below their real value." We ask our Republican contemporaries to put their hands upon their hearts and tell us if a man capable of such sentiments can possibly have any correct views upon the discovery of America.

The index is made with intelligence and evident care, and is good in method but not quite inclusive enough. In a work of this kind, which is practically a reference book, one should be allowed to come very near the ideal of indexing—the inclusion of every name and every fact. We were curious to know what Mr. Fiske thought of *Irland-it-mikla* and *Huitramannaland*, but the index failed us, though both names are treated of in the book; and we have noted one or two similar cases.

MORE NOVELS.

The Three Fates. By F. Marion Crawford. Macmillan & Co.

Pushed by Unseen Hands. By Helen H. Gardener. Commonwealth Company.

The Pot of Gold, and Other Stories. By Mary E. Wilkins. Boston: D. Lothrop Co.

A Day at Laguerre's and Other Days. By F. Hopkinson Smith. Boston: Houghton, Mifflin & Co.

Van Bibber and Others. By Richard Harding Davis. Harper & Brothers.

A House of Pomegranates. By Oscar Wilde. London: James R. Osgood, McIlvaine & Co.

Mr. Crawford, that Gaze's Tourist among romancers, has turned his back upon India, Arabia, Babylon, and Rome, and now folds his errant quill over Washington Square, New York, N. Y. His touch, in all that relates to the entourage of a story, is here, as elsewhere, most happy. The scene is sufficiently characteristic of New York and of the Hudson River to give atmosphere to the book, yet are we not drenched in afternoon tea, choked with cumulative Knickerbocker names, nor deafened with street cries. Life in New York, it seems, may be conducted as elsewhere, and a novelist need not be either a landscape gardener or a gatherer of crumbs from under the tables of society. On the other hand, Mr. Crawford's art of telling appears to have suffered somewhat in his latest work. Over and above the intricate relations of his hero to the three Fates, of whom more anon, it has been, in an evil hour, borne in upon him that, along with the story, it would be a good thing to present the analysis of the evolution from a paragrapher of a distinguished novelist, recording minutely both his subjective and his objective helps and hindrances, from his ink to his love affairs. Whether this be autobiographic or only the "cautionary tale" of our childhood, is of no consequence. The fact remains, and is one regretfully to be mentioned of the author of 'Mr. Isaacs' and 'Khaled,' that three-quarters of the book are prosy. Your novel-reader is irked by page after page of close writing about the pen-and-ink habit; and Mr. Crawford, infected by his own example, adds page upon page of close writing about motives, about vanity, about mental processes, till one cries out, "Leave off your damnable faces and begin."

When the story arrives, it is found to have certain original aspects and striking situations. The attitudes of a man towards three women who (up to date) are the controlling human influences in his life (his profession is his real fate), afford ground for realistic treatment which it is tribute to say does not become absurd or vulgar. We only wonder, since Mr. Crawford has thus boldly attacked, seriously and not in burlesque, the subject of the polygamousness of the human heart, why he hedges, as less able writers do, by saying, in reference to the latest flame, that "the others" were not real loves. Why not openly take the ground that, for the George Woods of the world, being in love is a movable feast? We should have expected it of so clever a writer and one who seems here to be intent on realism. George Wood finds it "better to have loved ever so unhappily than to have been married to any of the Constances or the Mamies of this world!" So he says, and yet one has a sneaking fancy that as he had tenderly loved three ladies and hoped to marry each of the three, he might have gone on and found happiness even with a lesser than the goddess to whom we leave him devoting a hopeless affection. The conviction in the reader's mind that he did not understand himself perhaps only heightens the naturalness of the character. George Wood would not, in theory at all events, have sympathized with David Grieve in making the best of a tiresome fate and finding his reward. He stands rather as type of that man in whose heart the cry is, "The queen is dead; long live the queen," who honestly thinks he never loved till now, but of whom one ventures to suspect that with him, however unconsciously, "to love" means "to be near to." Both types are interestingly new in literature. Young ladies will find them very unheroic. Parents, guardians, and realists will rejoice in the overthrow of the unreal and one-emotioned young gentleman who for decades has contributed largely to the discontent of the young feminine mind.

There is a wordy preface to the little volume of tales called 'Pushed by Unseen Hands,' in which the writer heralds her own praises. First she quotes Dr. Spitzka, who warmly commends the scientific value of her stories, placing upon them "far more than a mere literary value." Next we have Don Piatt's opinion that they "are rare fiction," and that "facts, science, and reformation work belong in another field." The reader, being thus confronted with the two horns of the dilemma, is now promptly seized with the predisposition to side with Dr. Spitzka as to the literary criticism, and with Don Piatt as to the scientific; nor is his prejudice at once dispelled by beholding that each of the little sketches is preceded by an array of three or four quotations, ranging in source from the Bible to Ingersoll. The preluding being finally disposed of, most of the stories are found to be slight but clever and observant studies, fairly well written, of life under various aspects. The psychologic studies are better than the reformatory ones; the pictures of poor-devilism, with no tendency at all, are perhaps better than either. Let the author be advised to remove from another edition the offending guide-posts, as many of the stories are sufficiently suggestive to speak for themselves, and the remainder not good enough to be advertised by bush.

Great unevenness also prevails among the stories which make up Miss Wilkins's latest volume. But criticism is disarmed by knowing that the collection was made, without the author's knowledge or consent, from publications of long ago. They show an odd touching of hands between Yankee-land and fairyland—calico and cloth-of-gold. Not lacking humor or imagination, but jerky in construction, a few only of them flow smoothly and wear their fancies without a difference, from first to last—notably the amusing story of the reformatory for ill-behaved children, called "The Patchwork School."

Mr. Hopkinson Smith's sketches are brimful of color, vivid if not solid, laid on with the rapid, deft touches of an artist and an enthusiast, making the Bronx to blossom as the Grand Canal. "When the paints mix too slowly," he says, "you use your thumb, smearing and blending with a bit of rag—anything for the effect." The result is a series of brilliant impressions left on the eye—impressions which, in their out-of-door freshness and fragrance, get close, as well, to the Dryad at the back of every man's brain. The human interests are gracefully touched in, with feeling, but with an avoidance of the emotional entirely in keeping with the modern workmanship of the whole. An excellent sense of climax marks the chronicle of each of these nine "Days," with the exception of that devoted to "Hutchins." A rather hang-dog little affair is the whole of this story, indeed, as if it were an understudy for one more worthy to stand among the mystic nine. But this is only one, and, all in all, there can be no pleasanter way to get the tang of Mexico, of Spain, of Squantico, than to quaff the sparkling wine of this little volume.

If the library traveller prefers to linger in and near New York, taking Philadelphia for his Ultima Thule, let him follow the fortunes of Van Bibber, who comes up again fresh, smiling, and boutonnièred in a dozen adventures of Knickerbocker life. As a moralist, this charming old friend seems to us a bit of a *poseur;* but in the lighter affairs of life, as a struggler after economy, as a rescuer of lost collies, as a discourager of fraud in making a beggar just from breakfast eat a hearty meal under his personal inspection, he is truly engaging and debonair. Of the "Others," the most prominent are Gallegher, the renowned; and Mr. Hefty Burke, whose specialties are swimming and "scrapping." The strongest work in the book is to be found in "An Unfinished Story," which is masterly in its force and originality.

There is a glut of description and epithet in Mr. Oscar Wilde's book of fairy tales which leaves the reader with a strong sense of having fed on lucent syrup tinct with cinnamon, and having had too much of it. No language can compare with it except Ouida's when she is giving an inventory of the properties environing one of her heroines. Few basal ideas in fairy stories can bear this treatment; certainly not Mr. Wilde's. To make matters worse, he has chosen to relate them in a style paraphrasing Scripture, which gives to the whole the air of complexity aping simplicity without success. The weird decorations sown with studied carelessness among the margins heighten this effect, as do also the mediæval illustrations and the Grosvenor-Gallery covers. Mr. Wilde seems, on the whole, to have taken his stories something over-solemnly. In a less ostentatious setting, certain really poetic ideas found floating about in the volume would have gone further towards redeeming the inconsequent and spasmodic construction. The descriptions, in the opening story, of the weaving of the King's robe "on the loom of Sorrow and by the white hands of Pain," "the blood in the heart of the Ruby, and Death in the heart of

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he Pearl," have a shuddering force, and are among the few things in the book that leave an afterglow in the mind.

LORD CANNING.

Earl Canning. By Sir H. S. Cunningham, K.C.I.E. [Rulers of India.] Oxford: Clarendon Press; New York: Macmillan.

THE case of the Cannings, father and son, is another proof of the precarious character of the principle of heredity when applied to human genius. Canning, the father, was a wonderfully gifted man, and a paragon of the brilliancy which the Eton and Oxford of those days worshipped, to the disparagement of plodding industry. Canning, the son, though eminent in his way, was by no means gifted as an orator or otherwise, but was a paragon of plodding industry. He was, indeed, laborious above measure, as his eulogistic biographer allows; and in the middle of the great Mutiny, when he ought to have kept his mind fresh and his nerve unshaken for vital questions, he would sit grinding at his desk from two A. M. to luncheon time without allowing himself even an interval for breakfast—the consequence being that his brain at last refused to work. He succeeded to his peerage when young, and was pushed forward in public life by the old colleagues and friends of his father, especially by Peel, his loyal attachment to whom is the best answer to the charges brought against Peel by Lord George Bentinck, or rather by Disraeli through Bentinck's lips, of ungenerous conduct towards his father. In course of time he was taken into the Cabinet; but he impressed his chief rather by his pertinacity than by his ability, and it was commonly believed that the chief was glad to relegate him to the Governor-Generalship of India, a grand but (as all was then calm) apparently not a difficult or dangerous post.

When the terrible news of the mutiny arrived in England, the general consternation was enhanced by the thought that the man whom fate had set to grapple with the peril was one of so moderate a reputation for ability as Lord Canning. He rose, however, to the occasion. The firmness of his character asserted itself, and he read the situation right. Probably he did better than his brilliant but somewhat fanciful and erratic sire could have done. Above all, he had the moral courage to restrain the cruel vengeance of the dominant race in the maddening hour of peril and afterwards of victory. At the expense of much temporary obloquy and moral suffering to himself, he saved not only the lives of the conquered, but the honor of his country. How fierce was the tide of sentiment against which he had to struggle will be seen when we remember that even in distant England the cry for vengeance was swelled not only by the moral rabble which always swells such cries, but by such men as Lord Shaftesbury and Mr. Ruskin. From the baffled terrorists of Calcutta the Governor-General earned the nickname of "Clemency Canning." It has become a title of glory, ratified by national gratitude, and it adheres to him for ever.

Most of this volume is taken up with the history of the Mutiny, of which a clear and instructive, though dry, account is given. Nothing seems more certain than that the cause, and the sole cause, of the outbreak, was the distribution of the greased cartridges, in which the Sepoys, and especially the Brahmins, saw an attempt to destroy their caste. This was the last of a series of mutinies, or disturbances, some, such as the mutiny at Vellore, on a large scale, all arising from the same cause. Mischief, it is true, as Sir H. S. Cunningham notes, was in the air. Native feeling had been offended by the efforts of the Government to restrain suttee, and alarmed by the aggressive attitude of missionaries. A shock had been given to the native dynasties by the unwise refusal to recognize the privilege of adoption. The Mussulmans were still brooding over their lost supremacy. Oude had been recently annexed, on the ground of its intolerable misgovernment by the native dynasty; by this, also, the native mind had been stirred, while, the army of the King of Oude having been disbanded, 60,000 native soldiers had been sent adrift. The cakes of mystery, the *chupatties*, were being clandestinely passed round, indicating that there was a commotion of some kind in the dark depths of Hindu sentiment, though their exact meaning is still unknown. It may be added that security had made the masters of India careless, that too many British officers had been drawn away from the native regiments by staff appointments, and that those who remained had been seeing too little of their men. Since the transit between England and India has become rapid, the Anglo-Indians have been more English and less Indian than before, and have fewer opportunities than they had of gaining insight into native movements. In former days, when the Anglo-Indian was for twenty or thirty years cut off from home, connections were commonly formed with native women, through whom, though the channel might not be the cleanest, useful knowledge was derived.

Be the British empire in India righteous and beneficent or not, it is beyond doubt a marvellous proof of the ruling and organizing powers of the Anglo-Saxon race. Nor was the fibre of that race ever more tremendously tested than it was when a handful of Anglo-Saxons stood up to face the great Mutiny, with the possible revolt of all the feudatories of Hindustan, some of them considerable military powers, and of the whole Hindu population, much of it by no means unwarlike, looming as hourly possibilities in the background. The insurgents, however, had at the outset a taste of the qualities of those against whom they had risen. Delhi was taken by the mutineers, and every European found in it who could not escape was put to death. But the British lieutenant, Willoughby, and his eight men in charge of the great magazine, held out there.

"They resolved early in the day that if they could not defend this invaluable store of ammunition, they would destroy it, though its destruction would almost certainly involve their own. For hours they defended their stronghold against an overpowering crowd of assailants. The train was laid; the sergeant who was to fire it stood ready. Willoughby took a last look out upon the Meerut road (the quarter from which aid was expected); the assailants were swarming on the walls; the word was spoken: a vast column of flame and smoke shot upward. Two thousand of the assailants were blown into the air. The thunder of that explosion announced to the mutineers that one great object in the seizure of Delhi had escaped their grasp."

The native army, upon which the power of the East India Company had rested, was no more. The system of double government had been found awkward. The abolition of the Company and the direct assumption of its realm by the Imperial Government naturally ensued. Yet there were those who at the time expressed their misgiving as to the probable results of a close political union between Great Britain and Hindustan. It is now to be seen how a democracy, such as England is becoming, can govern such a dependency as India.

The Beautiful in Music. By Dr. E. Hanslick. Translated by Gustav Cohen. Novello, Ewer & Co. Pp. 174.

MR. COHEN has made an excellent translation of Dr. Hanslick's famous little book on musical æsthetics; a translation which betrays not only a knowledge of musical terminology, but also the skill to render correctly the abstract philosophical terms which are unavoidable in such a treatise. It must be said, however, that Dr. Hanslick differs favorably from his German colleagues in the fact that he avoids metaphysical jargon and abstruse theorizing as much as possible, and that this is one reason why his book has, since 1854, passed through no less than eight editions in the original. Hanslick is the best-known musical critic of the time, and he owes his fame, not to any special superiority of knowledge, but to his literary art. Once a week, or oftener, he writes a feuilleton on current musical topics for the Vienna *Neue Freie Presse;* he has done this ever since 1844, and the best of these *causeries* have been republished in more than half-a-dozen volumes, 'Aus dem Concertsaal,' 'Moderne Oper,' etc., some of which have passed through several editions.

Another thing that has helped to make Dr. Hanslick conspicuous is the fact that he has for several decades been recognized as Wagner's most formidable enemy. He pronounced against all his works following "Lohengrin," treated Wagnerism as a disease, and prophesied that there would never be another Bayreuth Festival after 1876, and that the Nibelung Tetralogy was impossible outside of Bayreuth. The 'Bayreuther Taschen-Kalender' for 1892, however, shows that last year the Tetralogy, or parts of it, were given in twenty-one German cities, while the whole number of Wagner performances in seventy-nine German and Austrian cities was 963, a gain of eighty-four over the preceding year. And as for the Bayreuth Festivals, they are now given annually, and the tickets are all sold two months before the festival begins. In a word, Hanslick and his followers have suffered a tremendous defeat, and he has wisely kept quiet for several years, after making the audacious announcement that he had never opposed Wagner, but only the Wagnerites. In connection with the little treatise on 'The Beautiful in Music' the amusing fact deserves notice that Hanslick and his admirers fancy that the edge of it is turned against Wagner, whereas in truth its cardinal doctrine, rightly interpreted, is a confirmation of Wagner's principal dogma. This cardinal doctrine is that music cannot express *definite* emotions—which is just what Wagner believed, and what led him to insist that poetry should be added to music to give it a definite meaning or content. True, Dr. Hanslick gives this doctrine a different turn by insisting that the content or substance of music is purely musical and cannot be anything else. He defines music as *tönend bewegte Formen*, or "sound-forms in motion," which is about as valuable a definition as it would be to call painting "visual forms at rest."

The purely formal and mathematical view which Hanslick takes of music explains his whole attitude towards modern composers. He dislikes them all except Brahms, Brüll, Bruch, and others who have no power of emotional expression, but only a great command of "moving" the "sounding forms" according

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to fixed rules. The vast majority of music-lovers care for music only so far as it expresses or rather arouses emotion; not so Hanslick. Ignoring the fact that all the great composers were stirred by music, as by nothing else, he declares that "it is well known that the action of music is most powerful of all in the case of savages"—an argument which can only be matched by this other (p. 26): "Music may undoubtedly awaken feelings of great joy or intense sorrow, but might not the same or a still greater effect be produced by the news that we have won the first prize in the lottery, or by the dangerous illness of a friend?" No doubt, but what has that to do with the question? No one has ever contended that music *alone* can arouse emotion.

Dr. Hanslick seems to be wofully ignorant of modern natural history, else he would not have disposed of the question of "Music in Nature" by alleging that there is no harmony in nature, nor any melody, but only rhythm. The facts discovered by Mersenne and Rameau, and developed by Helmholtz, that the basis of our harmonic system is to be found in the overtones which accompany fundamental tones, prove Hanslick's error as regards harmony; and when he insists that there is no melody—not even the germ of it—in bird song, he shows that he is unfamiliar with bird life, and knows nothing of the exquisite though stereotyped snatches of melody and melodic responses of birds. A perusal of Darwin's treatise on Sexual Selection would open his eyes as to bird song and the varied emotions of love, emulation, and jealousy which bird song "expresses."

It is useless to go into further details. Dr. Hanslick's whole treatise is based on incorrect premises, and is a tissue of errors and illogical conclusions. As already intimated, it owes its vogue to the fact that it is readable, and to its humor, which is amusing even when it is all wrong, as when he says: "Not the voices of animals but their gut is of importance to us; and the animal to which music is most indebted is not the nightingale but the sheep." Many of the most important branches of æsthetics are not even touched upon by Hanslick, but his little treatise is useful for its definite statement of a point of view, and its suggestiveness, as well as for a number of interesting details and *aperçus*. Among the latter this is one of the best:

> "Music demands the keenest *watching* and the most untiring *attention*. In the case of intricate compositions this may even become a mental exertion. Many an *individual*, nay, many a *nation*, undertakes this exertion only with great reluctance. The monopoly of the soprano in the Italian school is mainly due to the mental indolence of the Italian people, who are incapable of that assiduous fixing of the attention so characteristic of Northern races, when listening to and enjoying a musical *chef d'œuvre*, with all its intricacies of harmony and counterpoint."

There is a whole philosophy of music, especially of operatic music, in that last sentence.

A Popular Handbook of the Ornithology of the United States and Canada, based on 'Nuttall's Manual.' By Montague Chamberlain. Vol. I., The Land Birds, pp. xiv., 473; Vol. II., pp. viii., 429. Sm. 8vo, cuts and colored frontispiece. Boston: Little, Brown & Co. 1891.

Thomas Nuttall was chiefly a botanist, and not much of a zoölogist. But he was fond of birds, had an eye for their forms, colors, and actions, and especially an ear for their notes, and wrote of them two small volumes which appeared in 1832 and 1834 respectively. This was when Ord and Bonaparte had finished with Wilson; Swainson and Richardson had just appeared (1831); and Audubon had arisen above the horizon. Nuttall's writing of the handful of birds he knew had a real fragrance, and in the course of years acquired a particular smack, comparable to that of Bewick. The attempt at a second edition in 1840 broke down, probably because Audubon was then in his zenith. From that day to this the possible reappearance of Nuttall has been a theme for discussion with more than one generation of ornithologists; and the original edition has become so rare and antiquated as to serve only the purposes of the virtuous bibliomaniac. We turned, therefore, to these two pretty volumes, handsomely bound, gilt-edged, with a brilliant column on a generous page, and full of pictures—we turned with a genuine interest and some anxiety, which gave way to surprise, to exasperation, to righteous indignation at last, when we saw that this "new Nuttall" is simply old Nuttall knocked into a cocked hat. Where is the Nuttall of our boyish dream? Where is the Nuttall of our bibliographical vision? Here are only the *disjecta membra*, mangled almost beyond recognition—the title twisted out of shape and conveying a wrong impression alike of the scope, contents, and authorship of the book; the text slashed into at the indiscretion of a singularly wanton pair of shears, and eviscerated of nearly or quite all of Nuttall's descriptions, to be replaced by singularly trivial and ineffectual characterizations of the birds themselves, of their nests, and of their eggs; Nuttall's nomenclature all gone, and, to make our misery hopeless, Nuttall's pictures (dear and familiar to us as the face of the old family clock in the hall, that has not kept time since we were born) gone too, and in their stead another series borrowed from a recent work, a few from a new hand, and a couple of chromos. The sad plight in which our "quaint and curious" author has been put seems all the more pathetic when we find him in the fix of having to carry along with him a lot of new matter by Mr. Chamberlain. This is well enough in itself, well-intended enough too, and, in fact, called for by the title. But we object to it as out of place, and as something that should not have been imposed upon our old friend Nuttall.

This is not a popular handbook of the ornithology of the United States and Canada by Montague Chamberlain, because it treats of the birds of only the lesser part of the area specified, and is mainly by Thomas Nuttall; while it is certainly not a real edition of Nuttall, for reasons already stated. Perhaps one reason why two generations of ornithologists failed to see their way to bring out a new Nuttall was the very difficulty of "editing" him to any useful purpose. It would have required a rare editorial tact, a certain delicacy of touch that could only be found in a thorough ornithologist who was also a thorough book-lover, thoroughly saturated with the traditions of his lore, who would have held Nuttall up to us in correct historical perspective, amid all the glamour of the legends that cluster about the name. Some vague sense of guilt seems to have crossed Mr. Chamberlain's mind during his persistent assault on the most obvious literary proprieties; for, as if to apologize for his own Icarian wax-works by eulogizing Nuttall's strong plume, he says (preface, p. vi):

> "If a great advance has been made in the study of scientific ornithology—which term represents only the science of bird's skins, the names by which they are labelled, and the sequence of these names—in other words, the classification of birds—if this science has advanced far beyond Nuttall's work, the study of bird-life, the real history of our birds, remains just about where Nuttall and his contemporaries left it. The present generation of working ornithologists have been too busy in hunting up new species and in variety-making to study the habits of birds with equal care and diligence."

This is glaringly untrue. To say nothing of sixty years (1832–1892) of ornithological activity in every branch of the science, Mr. Chamberlain's own contributions to Canadian ornithology represent some good conscientious work, perhaps of more scientific value to-day than the whole contents of Nuttall's Manual. We could name a hundred living ornithologists who know more about more birds than Nuttall ever did; and we could cite some thousands of pages of contemporaneous bird-biography, of pure life-histories of birds, good in literary form and sound in scientific substance. We could give chapter and verse in support of our strictures, but have neither space nor patience to protract our pain. What we have written is scarcely a review; but it will serve its purpose if it be set down as a lamentation.

Zur Lebensgeschichte des General-Feldmarschalls Grafen von Moltke. Berlin: Mittler. 1892. Pp. xii + 353.

This Life of Moltke forms the first volume of the "Gesammelte Schriften und Denkwürdigkeiten" which began to be issued nearly a year ago, although it is the fourth volume in the order of publication. It is not so much a biography in the proper sense of the term as a collection of biographical, or rather autobiographical, materials. The volume opens with a few pages of "Family History" written by Moltke himself, in which he traces his descent from Matheus Moltke, "knight," who in the thirteenth century held estates in Mecklenburg in fee from Henry the Lion, the conqueror of that country. Then follow brief genealogical notes and personal reminiscences by his father, a concise sketch of his own career from his birth, October 26, 1800, to 1866, and various documents throwing a favorable light on his character and conduct as cadet in the Academy at Copenhagen and his high standing as officer in the Danish service. His only novel, entitled 'The Two Friends,' which was originally published in a Berlin periodical in 1827, is also reprinted. It is by no means remarkable as a work of fiction, and reveals no strikingly original faculty of invention, but it contains many fine thoughts expressed in an easy and graceful style, and is especially valuable as an embodiment of the author's experiences and impressions and a reflection of his pure and noble personality. We have also the diaries of his journey to Constantinople in 1835–36 and of his sojourn at Rome in 1845, and an account of his travels in Spain in 1846 in the form of a letter addressed to his brother Fritz.

One of the most interesting portions of the work is the section entitled "Stillleben in Creisau," which gives a charming picture of his life on the Silesian estate purchased in 1867. In this quiet retreat, where his intense love of nature found full gratification, he was wont to spend, so far as possible, every summer, from early spring till late autumn. Here in the afternoon of July 15, 1870, as he was driving out in an open carriage with his brother Adolf and family, he met a messenger who handed him a telegram. Moltke read it and stuck it into his pocket, and, during the rest of the hour's drive, seemed absorbed in thought, so

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that he paid less attention to the horses than usual and once ran against a curbstone. On his return, he leaped from the carriage and said to his brother, who had followed him into the house: "It is a stupid affair [*dumme Geschichte*]; I must go to Berlin to-night." He then went to his study, where he remained till tea-time. As he rose from the supper-table he struck it with his hand and exclaimed: "Let it come! With or without South Germany, we are ready." It was not until afterwards that his relations learned that the telegram was from the King, who deemed war inevitable and had determined to mobilize the army at once.

At Creisau he was accustomed to pass the greater part of the day in the open air, roaming through field and forest, watching the results of his experiments in raising bees and breeding trout, and giving special attention to arboriculture, of which he was passionately fond. When he was ninety years of age, he had the satisfaction of walking in the shadow of trees which he had planted with his own hands at sixty-eight. He would sit for hours in perfect silence listening to music, and never tired of arias from the operas of Mozart (his favorite composer) or from Beethoven's "Fidelio." He played whist nearly every evening, and kept up this habit even during his campaigns, as a restful recreation and relief from intense intellectual effort. He was exceedingly simple in dress and diet, and perfectly easy and natural in social intercourse; a generous host to congenial guests, but utterly intolerant of bores, whom he quickly got rid of by directing the servant to order their carriage. His gratitude for any kindness was deep and abiding, but he disliked ovations of all sorts, whether private or public, and every form of obsequiousness and subserviency excited in him a disgust which he took no pains to conceal. In short, he was a plain man, of strong common sense and clear intellect, and with a warm heart in full sympathy with all classes of his fellow-men.

In a chapter of a dozen pages we have a biographical sketch of Marie Moltke, to whom he was wedded in 1840 and who died in 1868. This lady seems to have been a most admirable character, beautiful without vanity, cheerful, witty, but firm and resolute, free from every petty trait or morbid taint, a woman in every respect after Moltke's own heart and head. On p. 20 she is spoken of as his niece, but this statement is misleading. She was not related to him by blood in the slightest degree, but was the daughter of his sister's husband, John H. Burt, an Englishman, by his first wife.

The gradual rise of the house of Hohenzollern from simple counts and burggraves to Kings of Prussia and Emperors of Germany has been due less to the superior genius of these sovereigns than to their happy faculty of uniformly putting the right man in the right place, choosing the best person for accomplishing any definite purpose, and giving him their full confidence. Baron vom Stein, Bismarck, and Moltke are striking examples of this selection of the fittest. How the Prince of Prussia (afterwards William I.) "discovered" Moltke, promoted him, and put implicit trust in him, is set forth in the chapter "Der Feld-Marschall und seine Kriegsherrn," consisting chiefly of letters addressed to the great strategist by three generations of Prussian monarchs, several of these communications being printed in facsimile. There are also full descriptions of the celebration of his ninetieth birthday, and an account of "The Last Day of His Life," by his nephew and namesake. The volume closes with a series of paragraphs, or "Consolatory Thoughts," on the present and future life, which, although not remarkably original, are concisely and forcibly expressed, and show a devout and liberal spirit, and are biographically valuable as a statement of the principles that formed Moltke's character and guided his conduct.

We may add that Moltke was expert with the pencil, drawing landscapes and portraits and painting in water-colors and oil with a force and finish quite rare in the productions of amateurs. The present work is illustrated with numerous specimens of his artistic skill.

Anthropological Religion. The Gifford Lectures, delivered before the University of Glasgow in 1891 by F. Max Müller, Foreign Member of the French Institute. Longmans, Green & Co. 1892. 16mo, pp. xxvii., 464.

THERE is no man to whom the science of the history of religion owes more than to Prof. Max Müller. He gave the first decided impulse to the study by his paper on comparative history of religions; he conceived and has admirably carried out the plan of translating the sacred books of the East into English, and so making these monuments of religious thought accessible to the general reader; he had much to do with the establishment of the Hibbert lectures, which have made such valuable contributions to our knowledge of religious history. For all this he deserves great praise, and one could wish that he had been content with the laurels thus so well earned. It was natural that he should wish to make contributions of his own to the science of which, in an important sense, he may be called the founder; but it cannot be said that his efforts as author in this direction have been fruitful. With all his wealth of learning, he seems not to have that grasp of method and principles without which writings on this subject are always in danger of being not merely useless, but also harmful.

Müller further deserves credit for the tone of freedom which he has stamped on the Gifford lectures. Of his three courses, the first, "Natural Religion," speaks of religion and mythology in general; the second, "Physical Religion," is devoted to the discovery of the Infinite in nature, traced from its first poor beginnings to its culminating point, the belief in one God as manifested in the whole of nature; the third, "Anthropological Religion," deals with the attempts at discovering the Infinite in man, beginning with the first surmises of the existence of something different from the body, and culminating in the belief in the divine sonship of man. These subjects are discussed (in the first two courses) without religious bias, but, it must be added, without scientific precision. The work before us may be described as a series of more or less interesting observations on the matter in hand, presenting a large but undigested and unorganized mass of material. Nearly one-half of it is unnecessary to the subject of the book. The preface discusses the existence of miracles, a question quite out of place here, though doubtless of interest and value for his Scottish audience. In the six first lectures Müller talks of freedom of religious discussion and of toleration, gives a summary of the results of his first course on "Physical Religion," presents the historical proof of the existence of God, diverges into a refutation of Mr. Herbert Spencer's theory of ancestor-worship, and then dilates on the untrustworthiness of the materials for the study of religion. It is only after having disposed of all these things that he finds himself at liberty to come to the discussion of his subject.

The body of the book is really a somewhat rambling talk on ancient notions concerning the character of the human soul and its existence after death. We need not quarrel with his title, 'Anthropological Religion,' though its appropriateness is not obvious. He takes pains to say that his adjective has nothing to do with the modern Science of Anthropology. Indeed, one controlling motive of the volume is a polemic against the views of Tylor and other members of the Anthropological school. Our main objection lies, not to Müller's title, but to his manner of treating the subject, which is characterized by diffuse superficiality and irrelevancy. It is often difficult to get at his meaning, to see what his remarks are intended to lead to; as, for example, in what he says of totemism (p. 121 ff.), where, after mentioning some things which he says are not totems, he quotes Sir George Grey's description of the Australian kobong, and adds: "Here then, if Sir George Grey's description is right, we have the very opposite of totemism, the kobong or crest derived from the name of the family, not the name of the family derived from the kobong. I do not say that the explanation of Sir George Grey is right, but it is surely right to distinguish kobongs and totems and not to mix them up altogether under a vague name," where one searches in vain for the ground of his "surely right."

His whole conception of his subject seems to be unclear. Real religion, he says (p. 182), requires a belief not only in God but also in man; and accordingly, having traced the genesis of the name and concept of God in the various religions and languages of the ancient world, he proceeds to do the same for the human soul. In thus separating man from God he fails to see, or at least does not say, that the religions of the world have sprung out of the coöperation of all human faculties and sentiments. He seems to reduce his subject to a department of ancient psychology; he fails to take advantage of the light which the idea of the soul throws on the idea of God. In his account of the deification of men, he curiously inverts the true order of things. The worship of the dead, he declares (p. 352), led to their deification—a statement which seems to be precisely contrary to the fact. He has not entirely abandoned his theory that mythology is a disease of language: he supposes, for example (p. 354), that the poetical epithet Zeus-born, applied to a king, and then misunderstood, led to the belief that the king was actually a son of Zeus. Such a view, it is safe to say, will meet with no favor to-day. Among other things, it may be mentioned that what he says (p. 367 ff.) on the idea of immortality in the Old Testament is decidedly unsatisfactory.

Though this volume, considered as a scientific history of early religious development, is of little or no value, it contains a great number of useful facts, and in so far as it represents the spirit of free thought on religious history is entitled to commendation.

BOOKS OF THE WEEK.

Andrews, Charles McL. The Old English Manor: A Study in English Economic History. Baltimore: Johns Hopkins Press. $1.50.

Anstey, F. The Talking Horse. U. S. Book Co. $1.25.

Azarias, Brother. Phases of Thought and Criticism. Boston: Houghton, Mifflin & Co.

Baden-Powell, B. H. The Land-Systems of British India. 3 vols. Oxford: Clarendon Press; New York: Macmillan.

Caird, Prof. Edward. Essays on Literature and Philosophy. 2 vols. Macmillan. $3.

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Cotton, J. S. Mountstuart Elphinstone. [Rulers of India.] Oxford: Clarendon Press; New York: Macmillan. 60 cents.
Craik, Henry. Selections from Swift. Vol. I. Oxford: Clarendon Press; New York: Macmillan.
Crane, Walter. The Claims of Decorative Art. Boston: Houghton, Mifflin & Co. $2.25.
Curzon, G. N. Persia and the Persian Question. 2 vols. Longmans, Green & Co.
Dawe, W. C. Mount Desolation; An Australian Romance. Cassell. $1.50.
Dawson, G. M., and Sutherland, A. Elementary Geography of the British Colonies. Macmillan. 80 cents.
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Edwards, G. M. Homer's Iliad, Book VI. Cambridge: University Press; New York: Macmillan.
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Farrar, Rev. F. W. The Voice from Sinai. Thomas Whittaker. $1.50.
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Gerard, Dorothea. A Queen of Curds and Cream. Appletons.
Gomme, G. L. Ethnology in Folklore. Appletons.
Gouin, Prof. François. The Art of Teaching and Studying Languages. London: George Philip & Son.
Gottsberger, F. Principles and Purposes of our Form of Government as set forth in Public Papers of Grover Cleveland. George E. Peck.
Graham, P. A. The Rural Exodus: The Problem of the Village and the Town. London: Methuen & Co.
Gray, E. McQ. My Stewardship. London: Methuen & Co.
Greene, Sarah P. McL. Vesty of the Basins. Harpers. $1.25.
Greville, Henry. Aurette's Husband. Chicago: Laird & Lee. 50 cents.
Hopkins, Louisa P. The Spirit of the New Education. Boston: Lee & Shepard.
Hosken, J. D. Phaon and Sappho, and Nimrod. Macmillan. $1.50.
Houston, Prof. E. J. A Dictionary of Electrical Words, Terms, and Phrases. 2d ed., rewritten and greatly enlarged. W. J. Johnston Co. $5.
How Women Should Ride. Harpers. $1.25.
Taylor, C. The Witness of Hermas to the Four Gospels. Cambridge: University Press; New York: Macmillan.
The Word of the Lord upon the Waters: Sermons Read by His Imperial Majesty the Emperor of Germany on his Voyages to the Land of the Midnight Sun. John W. Lovell Co. $1.
Tourgée, A. W. Pactolus Prime. Cassell. 50 cents.
Trowbridge, J. T. Father Brighthopes. Revised ed. Boston: Lee & Shepard. $1.25.
Verity, A. W. Milton's Paradise Lost, Books XI. and XII. Cambridge: University Press; New York: Macmillan.
Verne, Jules. Cæsar Cascabel. Cassell. 50 cents.
Visitor's Guide to Salem. Salem, Mass.: Eben Putnam.
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